THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

"THE REIGN OF HEAVEN."[*]

"Thy Kingdom come!" Be every heart
A small but saintly realm,
Where no rebellious sin hath part,
No passions overwhelm!
O'er might of mind, o'er strength of soul,
Erect thy stately throne,
And rule in absolute control,
Unrivall'd and alone!

"Thy Kingdom come!" For Zion's sake
Bring on the rapturous day,
When thy full glory forth shall break,
And all the world obey!
Thine old dominion, Lord, restore,
Sweet Eden's gates unclose,
Till earth beneath thy smiles once more,
Shall blossom as the rose!

"Thy Kingdom come!" Thy final reign,
When from corruption free,
The Spirit shall be meet again
For thy supremacy!
Celestial consummation bring,
When man with transport dumb,
And bliss past all imagining,
Shall see "thy Kingdom come!"

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[*] Suggested by the Rev. Mr. Doane's admirable sermon with this title, in the last number of the "American Pulpit."

BIOGRAPHY.

From the (London) Christian Observer.

ADMIRAL SIR C. PENROSE.

The following account of one who was a constant reader and admirer of the Christian Observer, and who occasionally contributed to its pages,[*] is submitted to the editor for insertion.

The late Sir Charles Vinicombe Penrose, K. C. B., Vice-Admiral of the White, was born at the Vicarage of St. Gluvins, in Cornwall, in June, 1759. He was the youngest son of the Rev. John Penrose, who had long performed the office of pastor of that parish, in a manner which renders his memory still blessed there; for he was a man whose unwearied assiduity in doing good, both within and without the walls of his church, whose warm affection towards his family, good sense and playful cheerfulness, fully justify the eulogium on him expressed so well by Hannah More, in the epitaph engraved on his monument:

> "If social manners, if the gentlest mind,
> If zeal for God, and love for human kind,
> If all the charities which life endear
> Can claim affection or demand a tear,
> Then, Penrose, o'er thy venerable urn
> Domestic love may weep, and friendship mourn.
> The path of duty still untired he trod;
> He walk'd with safety, for he walk'd with God.
> When lost the power of precept and of prayer,
> Yet still the flock remain'd the shepherd's care,
> Their wants still nobly watchful to supply,
> He taught the last best lesson—how to die."

Often while treading the slippery paths of youth, and passing through the various trials of the world, did the subject of this narrative reflect with comfort on the prayers offered up for him by his excellent parents.

His temperament was remarkably ardent and lively. He early chose the life of a sailor for his profession, and was educated for it at the Naval Academy at Portsmouth. Every study connected with the service, became his pleasure, and he always continued warmly attached to it; spending a great part of his life in its active duties, and when on shore being never long without giving the powers of his mind and his ready pen towards endeavors to improve its science, for the comfort and moral character of the seamen. He was greatly respected and loved in the service, and he always preserved among his most valued papers, two letters which he received from the crew of the Cleopatra, when obliged, from ill health, to give up the command of that ship, after bringing them in safety through the dangers of the mutiny at the Nore, in the very midst of which they were placed. They express their gratitude for the "*cautious authority*" with which he had acted toward them, and hope he will excuse the freedom of their expressions, because "*love will make free.*"

Most of his time was passed at sea till the peace of Amiens. When war again broke out, his health was not restored from the effects of a stroke of the sun in the West Indies, but he accepted the command of the Sea Fencibles on the north coast of Cornwall, and this not being incompatible with home leisure, he took a piece of waste ground adjoining his residence at Ethy, in the same county, and made it his delight to bring it into cultivation; at the same time forming, and, so far as his limited means extended, executing plans for the improvement of the cottages of laborers.

Having recovered his health, he was appointed, in 1810, Commodore at Gibraltar, and on his return, in 1813, a Commissionor of Naval Revision. While thus employed, he was promoted to the list of Admirals, and immediately named as naval coadjutor with Lord Wellington on the coasts of Spain and France. He had no sooner struck his flag on the conclusion of peace in 1814, than he hoisted it again on taking the naval command in the Mediterranean, where his clear head, sound sense, and suavity of manners, rendered him very fit for what was then the scene of much delicate diplomacy. Both here and at Gibraltar, he gained the warmest tributes of gratitude from the mercantile service; and he received the order of St. Ferdinand from the king of Naples, and those of the Bath, and St. Michael, and St. George, from his own sovereign.

From the period of his return in 1819, his life was spent in the bosom of his family, and as he had before seemed fitted exactly to fill the sphere of active life, so he now appeared born to adorn a retired station, giving up the society in which he was so calculated to shine, that he might devote himself to affectionate attendance on a beloved daughter, who after lingering eighteen months in consumption, expired in his arms, in that peace which passeth understanding; and to cheer and support the declining years of his wife. And as he had in his public career guided his steps by the true principles of Christianity, so now more and more he bent his way heavenward. He was the kind friend of all around him; the peace maker in his neighborhood;—taking constantly more interest, and a more active part in the religious and benevolent societies of the times; and employing his retired hours in studying the word of life, from which he always came with delight, informing his family how its richness opened on him, and forming from it a numerous collection of lectures for the instruction of his household. Thus was he, by the mercy of his heavenly Father, prepared for his sudden call from mortal life.

In Sept. 1829, he lost an only brother, the Rev. John Penrose, Rector of Fledbro' in Notts, from paralysis;—one who, in his family and pastoral duties and affections, followed the steps of his father; and who from his youth had eminently exemplified that "pure and undefiled religion," which teaches "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." He was arrested by the hand of death in his office, as he rose in his accustomed place to commence the service of the Church;—received the warning with resignation to divine will, and closed a life of exemplary piety with the humble prayer, "God be merciful to me, a sinner, for Christ's sake!"

While mourning this loss, the subject of this memoir, who, though old in years, appeared in the vigor of life, little anticipated the nearness of his own similar end. On the Christmas day of last year, he read an appropriate discourse to his family assembled in the evening, and afterwards sang a suitable hymn or sacred carol for the festival. On the night of the 26th, he was seized by a stroke of palsy. Recovering from the fit, he was instantly aware of his situation, and how were the hearts of his alarmed family rejoiced in the midst of their affliction, by hearing him exclaim, "I love God—I love Jesus—I am not afraid to die—This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;" which was the text he had read the day before. For two days his speech continued, nor was his intellect the least disturbed. His worldly affairs were all in order, and he spent his time in affectionate expressions towards his family and friends,—exhortations to Christian peace wherever he thought they would be useful, and words of thankfulness and resignation towards his God and Saviour. The general tenor of these may be inferred from the expressions just quoted. He fell asleep—and early in the new year he awoke, it is humbly, yet confidently trusted, through the infinite mercies of his Redeemer, to a purer and better, and heavenly existence. His remains were laid in St. Winnow churchyard, attended by a concourse of real mourners, who lamented at once his public and private loss. Amongst the many tributes to his worth, which soothed the feelings of his bereaved family, I venture to give the following extracts, one from the pastor of his parish, the other from a neighboring clergyman.

"The loss to me is irreparable. Yet, after thirty years past in strict friendship, and the utmost harmony, what ought I to ask for more? Who has had so great a blessing as I have had? Putting friendship out of the question, what clergyman has had such a neighbor and coadjutor for so long a time in his parish? God be praised and blessed for the past, and his holy will be done!"—The other extract is from the Secretary of a branch Society for promoting Christian Knowledge. "The pecuniary aid is the least part of the loss inflicted on us by the stroke which deprived us of your excellent and revered father. It was his support and countenance, as a Christian not ashamed to manifest to his fellow-Christians and to the world, his steadfastness in seeking better things than this world has to give, that we valued the most."

On the Sunday after his decease, an unexpected tribute to his memory formed the conclusion of the sermon of another clergyman of the neighborhood on Acts xxiv. 16; and it is so true a character, that the writer of this account, feeling how inadequately she has herself performed her wish to portray it, requested permission to insert it here—a permission thus kindly given. "It is very gratifying to me to find that the unpremeditated effusion of my own heart so readily found its way to the hearts of those who best knew, admired, and loved the object which even now continually presents itself to my mind as a model of every thing that was manly and gentle, pious, benevolent, and honorable." The passage from the sermon is as follows:—

"There are certain occasions and certain seasons when conscience seems more peculiarly and solemnly to require her account to be examined and settled. At the close of the year which is gone with its memorial of all we have done, and all we have omitted to do, with all our faults and all our sins, to heaven, conscience speaks to our hearts in a language that will be heard. It warns, it arouses, it alarms our slumbering attentions, by pointing to those spectacles of mortality which ought to show us who and what we are; in the midst of life, liable in a moment to receive the summons of death, and to be called to our account when we may be least prepared for it. How unexpectedly has one of the shining lights of this county been within a few days, extinguished! Extinguished, did I say? Let me rather say removed by his beneficent Creator to shine with a brighter and steadier lustre in the kingdom of his Father and his God. He, at least, seems systematically and effectually, to have exercised himself to 'have always a conscience void of offence towards God and towards man.' His public and professional services, distinguished as he was for his nautical skill and perseverance, for his wisdom in council and his courage on the deck, a minister of the Gospel may well leave to the records of his country, which they will for ages adorn. To his private virtues he may, however, be permitted to allude for our own edification and example. He was in his own family a model of affection, and of the tenderest and most delicate attentions to the attached and happy circle around him. In his more general benevolence to his follow creatures, who more prompt, and zealous, and active? And in whom could the friends of freedom and humanity have lost a more willing and powerful coadjutor? In his practical piety, who more steady, and firm, and well principled? in his devotional piety, more serious, and rational, and exemplary? His was the piety not of mere profession, but of a devout and holy life, and in him the Church has lost one of its most zealous and disinterested supporters."

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[*] Among the communications with which Admiral Penrose favored us, were some useful suggestions and exhortations respecting the popular circulation and study of the Scriptures, both on shore and at sea, for which he had long been a zealous advocate, both by his personal efforts and anonymously in print.

MISCELLANY.

BIOGRAPHY OF GOOD MEN.

The virtues of holy men are as it were testimonies to strengthen us,—enjoying either their guidance or good fellowship we progress the more cheerfully on our way to heaven.—*Calvin.*

Where souls, under the operation of Divine grace, choose the infinite and eternal God, as manifesting himself in the riches of his mercy through Jesus Christ, for their father and friend, their sovereign and portion;—when they take up their supreme delight in him, and are ready to obey him either in a course of active duty or patient suffering;—when they *look not to the things which are seen, which are temporal, but to the things which are not seen, which are eternal;*[*]—when they are breathing after the heavenly country, their inheritance and home;—when they cannot spend one day without some converses with their God and Saviour, some holy traffic with the world of glory in a free and uninterrupted exchange of prayers, hopes, humiliations, confessions, praises, thanksgivings, on their side,—for those incomparable blessings, the peace of God which passeth all understanding, that grace that is sufficient for them, that strength which shall be perfected in their weakness, and the witnessings of the Divine Spirit with their spirits, that they are the children of God;—wherever this is the case, what a rational and glorious, what a serene and comfortable life do such souls lead in the flesh! And when they are called hence, they leave the shores of time and launch into the infinite abyss, not as malefactors forcibly dragged away into banishment and slavery, but as the children of God and the heirs of that *inheritance of glory and happiness which is incorruptible, undefiled, and that fades not away, reserved in heaven for them.*

These heaven-born minds, as they are thus loved of God, and lovers of him, so, during their sojournment in mortal flesh, they are the excellent of the earth. Their faith fetches, as it were, a divine fire from heaven that enables them to be *burning* and *shining lights* among men. *They hold forth the word of life* to a dark and sinful world, as the urn holds forth its lamp, or the light-house its beaming and salutary blaze to the mariner, benighted and bewildered upon the trackless and perilous ocean. *Whatsoever things are true, whatsoever things are honest,* (or venerable,) *whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;* these are the things which these holy persons pursue and practise. *They are the trees of righteousness, the planting of the Lord, and in them he is glorified.* Their fruits, like those of the vine, are acceptable to God and useful to man. *They that dwell under their shadow* enjoy their blessings. *The grace of* God in their hearts *teaches them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in the present world.* The sacred principles within, enlivened by that breath which first kindled them, break forth and diffuse a lustre over their several relations and characters in life,—and hence they are good husbands, wives, parents, brethren, sisters, members of churches, subjects, and citizens.

As face answers to face, so does the experience of one Christian answer to another: interposing seas, diversity of climate and country, and remotest distances of place in this habitable globe, make no difference in this respect; and we may look upon it as no inconsiderable privilege among the many we enjoy, that we have so many lives of the true saints and servants of God, in which, though they are dead, yet they are still speaking to us. "The Scripture," says an old writer, "has lighted up excellent examples of holiness in the lives of the saints upon earth, for our direction and imitation. There is great advantage by looking on examples: they are more instructive than naked precepts, and more clearly convey the knowledge of our duty: a work done in our sight by another, directs us better in the practice of it, is more acceptable, and of more powerful efficacy to reform us, than counsel and admonition by words. A reproof, if spoken with an imperious air, wherein vanity has a visible ascendant, is heard with distaste, and often with disdain; but an excellent example is a silent reproof, not directed immediately to irregular persons, but discovers what ought to be done, and leaves the application to themselves; and the impression is more quick and penetrating than that of words. In difficult precepts, no argument is more effectual than example; for the possibility of doing them is confirmed by instances in others, and the pretence of infirmity is taken away. The command binds us to our duty, example encourages us to performance. The pattern of the angels, who are pure spirits, is not so influential upon us, as the pattern of the saints; that is more correspondent and proportionate to our present state: as the light of the stars that are so vastly distant, is not so useful in managing our affairs, as the light of a candle that is near us. The saints are nearly allied to us,—they are clothed with the same frail garment of flesh, they had like passions, and were in the same contagious world, yet they were holy and heavenly in their affections and actions. They lived in civil conversation with men and spiritual communion with God. This will take away the pretence of infirmity, for we have the same word of grace, and spirit of grace to strengthen us."

From the Christian Sentinel.

AN OLD FASHIONED FAMILY.

Many people are fond of tracing back their pedigree to a remote ancestry, and dwelling with pleasure, and sometimes with vain pride, upon the fame of their progenitors. If this is done with a view to virtuous emulation in the race of duty, the virtuous deeds of our ancestors may be worth holding in remembrance, and meditating upon, as a goodly piece of inheritance, and a means of stirring up to praiseworthy actions.

But there is an ancestry and pedigree from which at all times it is truly honorable to be able to trace our genealogy. It is the oldest family in existence which is in possession of a regular history: and it numbers among its members nations and kindreds and tongues and people of every age and every clime. Diverse from other families, it counts not its children by blood connections, nor esteems styles and titles of distinction among men of much importance. It equally embraces all classes, and in it "the rich and the poor meet together" on terms of equality and sameness of family privileges and advantages. They are all born into the same condition; intended for the same family education, calling and profession; and all appointed to meet at the same table, to eat the same bread, to drink the same cup, to live the same life, and enjoy the same inheritance in the father's best blessing. And another peculiarity of the economy of this ancient and honorable family is, that strangers, and foreigners, and aliens, and outcasts of all descriptions can at any time obtain a membership, name, birthright and inheritance in it, and at oncebe allowed to trace back their pedigree the same as if their fathers according to the flesh had always belonged to it.

The great Patriarch of this family is one Abraham, who lived three thousand seven hundred and fifty years ago; who was called THE FRIEND OF God, and covenanted with to be THE FATHER OF THE FAITHFUL in all succeeding generations, and to whom a promise was given that in him and his seed should all the nations of the world eventually be blessed.

Such, Christian reader, is the family to which you belong, such its ancient and honorable standing, such its origin in time past, and such its allowable anticipations in time to come. Your baptism introduced you into that family, and made you not only a child of faithful Abraham, but an adopted child of God and a member of Christ's body, and sealed to you the gracious and glorious covenant of promise. You are put under a state of grace and present deliverance from the wrath of God, with the blessed Gospel in your hands as the guide of your life, and the promise of the Spirit of sanctification to assist your infirmity and purify your uncleanness. I said a present deliverance; but mark, that *present is not final.* Remember what he said to thy forefathers in the faith a long while ago, and reflect on it as applicable to thyself in thy covenant relation to thy God: "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

Thy present acceptance of God is not final. Did it secure thee for ever in his favor thou needest not to fear. But there is still behind a time of trial, when we must all stand before the judgment seat of Christ to be judged for the deeds done in the body, and receive according to the measure of faith we have had towards him, and the labour of love we have endured in his service. Thy present privilege is, that of obtaining the end of present hope, faith, and endeavour; while the day of judgment will try thee before thou canst be admitted into the joy of thy Lord, with the whole family in heaven, and Abraham, Isaac, and Jacob, thy holy progenitors in the faith, in the everlasting kingdom of God's dear Son.

But we may look back, and rightly too, on the deeds and the renown of our fathers of old, "who through faith subdued kingdoms, wrought righteouness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured not accepting deliverance, that they might obtain a better resurrection; and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented."

Such are the deeds of valor and renown upon which the descendants of faithful Abraham, the children of God's family and household, can look back and say, These are the gallant achievements of my noble ancestors; these are the works which caused their names and their memorial to be recorded in the last Will and Testament of our only Lord and Saviour, to stir up our pure mind by way of remembrance, and encourage us to run with patience the race that is set before us, that we may win the crown of glory, and be accepted of him in *that day.*

Thus setting my seal to the glory and antiquity, and inscribing my love and veneration for every thing connected with this *old fashioned family,*

I have the honor to be

An Old Fashioned Churchman.

CHURCH PRINCIPLES LAID DOWN BY PRESBYTERIANS.

Until the standards of our Church are shown to be opposite to God's word, our Ministers and Elders are bound before God and the Church of Christ, most sacredly to hold them fast; and THAT MAN'S SOUL IS IN JEOPARDY, who, in contempt of pledged faith and solemn vows, consents to let them go. If any man dislike them or disbelieve them, he is under no obligation in the world to adopt them; and if, after having adopted them, he thinks that he discovers them to be erroneous, he is at perfect liberty to avow his honest convictions, and to associate himself with those whose creed, in his view, is more consistent with the Bible. We must confess that we have not penetration enough to see either the propriety, or sincerity, or piety, or any thing else that is commendable in the sight of God or man, in professing to adopt a creed, which we do not cordially agree with in all its parts, or in aiding and defending those who are so devoid of good sense, or of Christian knowledge, or of common honesty, as to make such an unhallowed profession. * * * *

There is a forward, dictating spirit now at work, which hardly ever pauses to consider whether there be any other power (in the Church) higher or better than itself. * * * *

Christians, remember you are set for the defence of the truth, that it is your indispensable duty to examine and judge for yourselves according to the Holy Scriptures, and not to allow your respect for any man's opinions to supersede the employment of your own understandings. Nor are you permitted in any way to favour the promulgation of notions in religion, unknown to the Church in all former ages; and subversive of the fundamental doctrines of our orthodox and scriptural Confession of Faith. Let those who hold opinions foreign to our standards, propagate them elsewhere if they please. Into our community they have no right to intrude themselves; nor are you at liberty to receive or retain them, if informed of their sinister propensities. We certainly expect much from the soundness and stability of the members, and especially the ruling elders of our Church. Under God we look to them as most likely to arrest the tide of novelty and delusion which, for some time past, has been advancing within our ecclesiastical limits.—*The Presbyterian.*

PUBLIC EXTEMPORE PRAYER.

Ministers are prone to offer long prayers in their public services. This is a great fault. The attendant evils are very serious, even at the commencement of this practice. It requires but little knowledge of human nature, but little thorough reflection and discriminating observation, to know that in the public assembly, devotional feeling cannot be long sustained in one continued exercise. Ten minutes as a medium is undoubtedly a sufficient length of time for the longest prayer during the Sabbath exercises. If the preacher is very long in his public prayers, he fatigues himself and his auditory, and though he may "pray them into a good frame," he is sure to "pray them out of it" before he closes his tedious exercises. They become fatigued, which they manifest by sitting down perhaps before he has offered half his prayer. They grow impatient, wish the prayer was closed, and are almost or quite destitute of faith, and humility, and do not enter into the service, or offer that prayer, which prevails in heaven. Their impatience and lassitude and apathy almost wholly unfit them for the remaining service of God's house. But the evils of this practice grow with its continuance. This thought was suggested by what I recently witnessed in the house of God. I entered the place of worship in which I was a stranger. The service proceeded without any thing very noticeable until the preacher rose to pray. I saw that very few rose, and as standing seemed to be viewed as the proper position of prayer, among them, I was astonished to see that almost the whole auditory kept their seats. I soon learned the cause. The prayer was long, and lacked zeal, fervor and energy. They had been so often fatigued that they had learned to take their rest during the prayer. Those that are accustomed to hearing long prayers in God's house, will very soon fall into a listless habit, and will take little or no interest in this part of the service; and this will unfit them for the sermon. One great reason why hearers are sleepy and inattentive during the sermon is, *ministers* prepare them for it, by *long, cold, dull, faithless* prayers! If ministers would have their hearers listen attentively to their sermons, let them be *alive* when they pray, and *stop* when they have got through! If they will not do this, they must expect sleepy hearers!

N. Y. Evangelist.

MISSIONS.

DOMESTIC—GREEN BAY.

Extracts from the letters of the Rev. Mr. Cadle.

April 27th, 1831.—Having been authorized by the letter I received previously to the arrival of the last express, to erect another school-house, I advertised on the 16th inst. proposals "for the framing, inclosing, and completing, excepting mason work, of a building one story high, thirty feet long by twenty feet wide. The work to be done in a workman-like manner, and by some approved master-workman, and to be finished by the 15th of June. I feel very thankful for the permission to build this house, and a barn and stable. What is now called a stable, is a roofless log inclosure, which will be useful for cows and oxen. I am making some preparations for farming on a small scale; but this is a matter of which I know nothing,—of which, however, I am in the way of learning from absolute necessity. I fully believe that this land will be very productive, and that, under an experienced farmer, it will contribute much to the support of the Mission.

April 29th, 1831.—The present salaries of the individuals connected with this Mission, amount to $950 a year. When a farmer shall be engaged, they may reach the sum of $1200 or of $1250; but respecting compensation for this species of aid, as I have before written, the Committee will determine. This amount is so large, that I can scarcely persevere in asking for the aid of a steward, oppressive as I experience the weight of the temporal cares of the Mission to be, and anxious as I feel to be released from all business of a secular nature. A seamstress, to have the care of the girls out of school, and to attend to the sewing at least of the female children, is more needed by the Mission than a steward. As this is a subordinate office, I have ventured to make some efforts and proposals in this vicinity, but I know not yet that I shall be successful. With regard to the instruction in the trades alluded to, it might perhaps be expedient to defer, for some time, application for persons sufficiently qualified; for a large proportion of the children with me are very young. In this matter I will, however, zealously exert myself to execute whatever the Committee may decide to be proper.

The clothing of a child, if purchased here, would, I believe, cost at least twenty dollars a year; if the materials are procured from New-York in large quantities and made into dresses by a person in the employment of the Mission, the cost would be reduced. I cannot but believe that liberal donations of articles of dress will be made by Episcopalians, when it is known that they are needed by a large school, and would be immediately applied agreeably to the wishes of the donors.

I respectfully state, that among the articles that would prove useful to the Mission, may be mentioned, clothing for boys and girls, or materials for clothing, flannel, hats, bonnets, shoes, stockings or socks, sewing cotton, thread, yarn, pins, needles, knitting-needles, scissors, ink-powder, writing paper, quills, books well adapted to the improvement of the young, the various kinds of kitchen utensils, small gardening implements, and school books, blankets and sheeting.

I scarcely know how to make the calculations demanded of me. Concerning the annual expense of the Mission, when enlarged according to the plan submitted December 31st last, I express the conviction, that although the number of scholars would in such a case be double the existing number, yet the expenditures on account of the children would not be doubled. This establishment would, if the enlargement takes effect, be nearly on a level with that at Mackinac, where, I have understood, the annual expenditures are limited to $3000. There, however, I am told, donations of considerable value are frequently made to the Mission. Could every want be anticipated, and purchases made twice a year in sufficiently large quantities in Ohio, or at Detroit, the disbursements would not be so great as at present. If there were here an active farmer, I have no doubt that all the grain requisite, could be raised on this tract, and that there would be no necessity for purchasing pork; and these are the main articles of subsistence. All kinds of vegetables could also be produced in sufficient quantities for the use of the Mission. For some time past there has been generally expended a barrel of flour in four days; and in the winter I calculated at one period that there was a daily expenditure of a bushel of potatoes. At present, the consumption is not quite so great, although there is very little difference in the number composing the Mission family. Should there be 110 scholars the present year, and the necessity continue for purchasing provisions and some articles of clothing, it appears to me that the expenses ought not on these accounts and for fuel, to exceed $3000 a year. But in the course of another year, much will or ought to be produced from the farm: I have no certain means of estimating, however, the deduction from this cause. If the Mission were independent of the laborers of this country, all its provisions, I think, could be furnished from the tract it is in possession of, with the exception of what groceries might be allowed.

May 17th, 1831.—I regret very much to record the death of one of the Mission children, Pajegezhickgoquar, a Chippewa. She was admitted on the 29th of June last, and died on the morning of the 11th inst., being about fifteen years of age. She was constitutionally diseased, being afflicted with the phthisic and the rickets. Hence she could not make much progress in study, having been prevented from attending school more than half of the time of her residence at the Mission. In the month of October, I was for several days in continual apprehension of her death; but from this severe attack she was restored to some degree of her former health. In consideration of her debility, she was not required to attend school, but when she was so disposed. There was no marked change in her until the 10th of this month; when, with such interpreters as I could obtain, I endeavored to prepare her for her probably approaching dissolution, of which she seemed fully sensible. She professed her faith in Christ and repentance for her sins, and I baptized her, giving her the name of Sarah Cabell. On the morning of the 11th, I again prayed with her, agreeably to her wishes, and was engaged in reading some select portions of the Scriptures to her, and instructing her till within a few minutes of her departure. She was perfectly docile, and a model of quietness and goodness of disposition. On the 13th inst. she was buried in the Mission burying-ground.

The number of boarders was reported in March to be 55. There is the same number at present, although there have been some changes. There have been admitted since that period, Levi Kunkapot, aged eight years, a Stockbridge; Pajegezhickgoquar, aged six years, a full Chippewa; John Nicholl, aged thirty-eight years and six months, a half Chippewa; Levi Nicholl, aged six years and six months, a half Chippewa; and Margaret Sarocque, aged eight years and two months, a half Menominee.

In the conduct of this Mission, I am well aware that great prudence, in combination with a firm adherence to the faith once delivered to the saints, is demanded of me. Every parent who commits his children to the care of an individual for instruction, must necessarily repose some confidence in his ability, discretion and zeal, for the improvement of his charge; and confidence duly limited by the considerations of equal justice ought not to be abused. I have never, therefore, interfered directly with the religious principles of my pupils, but have only required them to attend the daily religious services of the Mission, to read the Scriptures daily in the school, to learn some English prayers, to be always present at the exercises of the Sunday School, and at the public worship of the Church. Few are capable of understanding much that is said to them; but whatever is taught to them while under the charge of the Mission, must be what I conceive to be conformable to the sacred Scriptures,—that is, as the Protestant Episcopal Church has received them. I cannot of course admit of the interference of relatives or others, and allow the children under my care to attend on any ministrations distinct from those of the Mission establishment. If I concede this point to one, I must do so to all; and in addition to the evil just noticed, in such a case would be the weekly dispersion of this family, disorder abroad, discontent at home, while I would be held responsible for conduct over which I had no inspection and control. This state of things would be deplorable; and it is my part and duty to prevent its occurrence. I have already had occasion to state my resolution on this subject in answer to an inquiry, and am awaiting the result. It is possible, it is even probable, that several scholars will on this account be taken away, but I would not be thereby discouraged. There are six or seven that I could gladly part with, but all the rest I should regret to lose. The parents of many might think their indentures binding, and perhaps I might prove them to be so, if necessary; though unhappily I have not that hold upon the children which the institution at Mackinac has, and which it is most desirable to possess. *Incorporated* Missionary institutions in this territory have by law the right to have children bound to them; and at Mackinac there is additional security in a territorial law, inflicting a fine of one hundred dollars for the breaking of the connexion of the children with the school. With me it is different; I have not these advantages, and from other causes, which I hope will not always operate, the Mission is yet an insulated object. Influential laymen, truly interested in its welfare, would form the bond of connexion with the mass of the people, which I should be very happy to see existing. Could the General Missionary Society become incorporated, some difficulties would be removed, and I trust that I shall not be regarded as acting presumptuously in recommending to the Executive Committee the consideration of this measure.

While I have succeded in procuring the principal part of the work belonging to a new school-house, to be contracted for at a considerably less sum than I supposed probable, on the 31st December last, I have found that my estimate at that time, of the cost of a barn, was much too low. After having received authority to erect such a building, I procured a plan of one, (which has been but slightly varied from,) which I thought was required by the extent of this farm and the wants of the Mission,—that is, forty feet long by thirty feet, to have a hay-mow sixteen feet wide, a threshing-floor twelve feet wide, a stable eighteen feet by twelve, a granary twelve feet by twelve, and a shed of thirty feet by twenty on one end,—the barn to be fifteen feet high, and to have two double doors on the threshing-floor. I received five proposals on the original plan, which was a little different from the foregoing, the lowest of which was from Wm. Dickinson, and to the amount of $400.

I have had opportunities of giving to a few Menominee adults, some religious instruction. There is daily a visit to the Mission of some Menominees, to whom I feel obliged to show some hospitality, and hence more provisions will be necessary than are consumed by the Missionary family. I do not give them provisions to carry from the house. By these visits of theirs, I can principally do them the most good in my power, with the aid of the Mission children to interpret for me.

June 14th, 1831.—After the submission of the plan of additional buildings of Dec. 31st last, to the Executive Committee, and its acceptance by them, I did not conceive myself authorized to allow of any material variation from it, until the receipt of the truly gratifying communication of the Corresponding Secretary, of April 14th. Previously to my learning that it was actually adopted, I understood that there was a probability of its being approved, and accordingly prepared several copies of advertisements, stating the alterations necessary to be made in the existing Mission-house, and the additional buildings required to be erected; so that there should be no delay after my having been duly authorized to contract for buildings. I hesitated a good deal before I concluded to advertise; for in this place, merchants as well as mechanics are accustomed to contract for building; but I made the terms so strict, that I should have been justified in refusing proposals, if not sufficiently assured that so important a work would be satisfactorily executed. After, however, the letter of April 14th last, reached me, in which liberty was granted to extend the former plan, if judged to be too limited, I was compelled to have recourse to competent workmen for a more enlarged plan, for the formation of which, I was myself incompetent. As soon as one was presented which seemed most free from objections, and met most fully my own views, and the expense of performing the whole work was ascertained, I considered that, as the season was already far advanced, and as the materials for building were scarce in this settlement, as it was most desirable for myself and on account of the Mission to employ laborers and master-workmen in whom all necessary confidence could be reposed, it would be best for me to make an agreement at once with the persons whom I consulted, with whose ability and skill I was satisfied, and whose moral character was such as to be a pledge that the subordinate workmen would not be profane, intemperate, and debauched.

The following is the plan adopted by me. On the north end of the present Mission-house, is to be a building attached to it fifty feet long, by thirty wide, and two stories in height. Ten feet of the length will be occupied by a central hall. The rooms of the remainder will be arranged like those of the present main building. There will, therefore, be eight rooms in this additional house, which will be appropriated to the superintendent, the male teacher or teachers, the steward, the clergyman who may be added to the Mission family, the farmer, if a young man, as a sitting-room for the largest boys, and to the use of the sick of the male department. Back of this new building will be another, eighty feet long, twenty feet wide, and two stories in height. On the first floor will be a room of twenty feet by twenty feet, for the accommodation of the smaller boys; the remainder will be used as the children's dining-room. The second floor will have but one room designed for the sleeping apartment of one hundred boys. There will be a stoop on the north side of this back building, on the eastern corner of which will be the boys' wash-room. The garret of the present and new front building will be floored and ceiled and have four windows. Between the kitchen and the dining-room will be a covered way, and on the centre of the roof of the main house, a cupola. The foundation of the whole building is to be of stone laid in lime mortar, the expense of laying which is embraced in the contract that has been entered into; the whole of the plastering will also be executed by the present contractors. In this plan it has been my object to separate as much as possible the male and female departments, and to exclude the girls from access to the kitchen—the present dining and adjoining room being intended to be made one room for the female children before and after school hours, from which they will proceed to the proposed new dining room through the central hall. It was a matter of great regret, though not of much surprise, that the contractors could not engage to complete this work the present season. They have agreed to perform all that they think they can possibly do before the 1st of December; the rest will be executed by the 1st of June next.

These, however, are but a portion of the buildings which compose the whole plan which it would be desirable to have carried into effect. As there was no possibility of executing it wholly in the course of this year, I was unwilling to make, at present, the contract more extensive than has been already described in general: but it is my wish to have the back building of the present Mission-house, raised to the height of two stories, and extended at the same elevation to the length of eighty feet; the second floor to be the sleeping room for girls; and fifty feet of the lower floor to be divided into two sleeping rooms for servants, a wash room for girls, and a store room. It is my wish, also, to have a very large oven made, with a baking room attached to it; and I believe that it would be best to have a separate farm-house, containing two or three rooms. And if I were not afraid of venturing too far in my solicitations, I would also request a rough wood-house to be made.

It may be doubtful whether the Mission will ever have applications for two hundred admissions; but I think that the *probability* is, this number will be offered in the course of two years. If it is an experiment, so was also the making provision originally for the accommodation of only fifty children. Day by day the sense of the advantages of education will be increased, and the demand for admission, I think, will continue as long as there shall be no rival school with advantages equal to the Society's. Its existence is not perhaps known as yet to many in the interior, who may avail themselves hereafter of its benefits; and though I have been far from supposing that it could never be moved, yet, with an humble reliance on His blessing, without which the labor of builders is in vain—which can make opposing mountains become a plain, and overrule the wrath and enmity of man, to the accomplishment of the most merciful and glorious purposes; with a constant aspiring after the light of God's approving countenance, and a constant leaning on the support of his everlasting arms—this Mission may prosper beyond all that we could imagine; this little one may become a thousand, and this small one a strong nation, and the wilderness and the solitary place be long and extensively gladdened by the knowledge which it disseminates.

The following is a bill of the building as contracted for:

For furnishing all the materials for the carpenter and joiner work, and doing the same,	$3,134 60
For furnishing all the materials for the lathing and plastering, and doing the same, - - - - - - - -	1,025 60
For furnishing brick, lime, and sand, and building two stacks of chimneys in the front building; building four fire-places to each, and two chimney tops from the upper floor in the wing, —in all, - - - - - - -	240 00
	$4,400 00

Had I contracted for the execution of the whole plan, exclusively of the farm, bakery, and wood-house, the whole cost would have been $5200.

On the 13th instant, Panetau, a full-blooded Menominee, was admitted into the Mission, aged thirteen years. Three more children, (partially connected, however, with the Indians,) are expected to be received within a few days. One of the Oneidas, on account of ill health, has been for some time absent from the Mission. In the prospect of having sufficiency of room before the coming of winter, I have been induced to accept several late applications for admission, which I should have been compelled to reject, without such expectation.

A scholar was admitted to board at the Mission on the 15th instant, who was brought from the distance of a little more than 100 miles, and who, so far as he is connected with the Indians, is of Menominee or Ontaganis descent.

Anxious that the rules which I had adopted, should not become a dead letter, unwilling to be held responsible for conduct over which I possessed an inadequate control; sensible that the order, if not the existence of the Mission depended on the constant residence of the boarding children at the Mission; and having been too long subjected to the yoke of parental interference, I have lately, in several instances, refused permission of absence, and in some cases insisted on the uninterrupted stay of the boarders at the school, or their entire withdrawal from it as boarders. I left the decision on this subject, yesterday, to a person who had placed five children under my care, who expressed himself willing, so far as he was concerned, to allow them to remain. In another case this day, the latter alternative was adopted.

It would contribute much to the advantage of the Missionary Station, if some servants of good character could be sent to us. As yet, we have been almost altogether dependent on the New-York Indians, few of whom that act as servants are worthy of confidence.

A scholar was yesterday admitted, Julia Martin, aged fourteen years, who was indented until she should be of fullage.

The first semi-annual examination of the Mission School was held this morning, at which several of the relatives of the children attended, and which was also honored by the attendance of Gen. Fenwick, Col. Crane, Maj. Payne, and Capt. Childs, of the U. S. Army, and Mr. Hooghland, of Ohio.—*Missionary Paper for Sept.*

THE ESSAYIST.

For the Churchman

REFLECTIONS ON WEALTH.—NO. II.

Mr. Editor,—Agreeably to my promise, I now proceed to offer some further remarks, in connexion with those which appeared in your last number, under the above title; but *with particular reference to ourselves as Churchmen.*

We live in an age of extraordinary zeal, when great efforts are put forth in behalf of that general cause which is finally to triumph—in which the present happiness and future hopes of the Christian are involved. We live, too, in an age when infidelity stalks abroad in our land—when the power of the enemy is exerted with increased strength, to overthrow the cause of truth and righteousness. In this holy warfare (for such it may be truly termed, on the part of those who have enlisted under Christ's banner, against the 'world, the flesh and the devil,') we are individually concerned. None can remain idle spectators, or stand aloof from the contest, and yet escape the just punishment denounced against those who desert their Master's cause in the hour of danger. In a word, we *cannot serve* God *and Mammon.* I would then ask, whether in the benevolent operations of the day, our zeal and our efforts have been such as the times have demanded from us, or whether our wealth has been expended according to our ability? or whether these have corresponded with what those of other denominations of Christians have done in this work? This, it is believed, is a fit subject of inquiry; because, while claiming, as a Church, a superior title to the hopes and privileges of the Gospel, we may as individuals, be found less active, less zealous in the works of our Christian calling, than those whom we consider less favored than ourselves in these things. We are aware, however, that among our dissenting Christian brethren there is much misguided zeal; and we often see them adopting plans of an imposing character but of doubtful utility, and sustaining them by means of scarcely doubtful lawfulness. So far, however, as they labor with faithfulness and with an honest zeal, in connexion with useful general institutions, we cannot, as we ought not, but wish them God-speed; and *they* have exhibited many instances of liberality and self-devotion which are a convincing proof of their attachment to the cause, and so far afford examples worthy to be followed by *us.*

Now, it will be perceived, that these remarks have an intimate connexion with my general subject; for the work of God cannot be forwarded without the aid of wealth.

To Churchmen, I would therefore say, it is time for us to be up and doing; to look around us and see what others also are doing; to reflect on what we ourselves *have done* in this benevolent work; and to inquire what efforts of a more *special* nature are required of us in the furtherance of this work, whereby we shall stand acquitted of our conscience and our God. We have *not* done all that we *might have* done. But, in advocating this cause, and inviting the attention of Episcopalians to the subject, I plead not for any thing inconsistent with the orderings of God's Providence; I ask for no change in those laws which are established for the regulation of our conduct in the various walks of life. But I would plead—and that most earnestly; I would raise my voice however feeble, for a *change* in the general sentiment, and the too common habit among us of *thinking* and *acting* in this respect. While I would hold it to be the duty of men to "render unto Cesar the things that are Cesar's," I would have them also "render unto God the things that are His." We are not commanded or required to neglect *one* part of our duty while in the performance of the *other*. But while in the discharge of the ordinary duties of life, I would that the *mind* and the *thoughts* should be rightly directed heavenwards, and the *feelings* so far interested in the subject as to secure for it our proper attention. This, Mr. Editor, is all for which I contend; and I maintain, that so long as the things of this world claim our *supreme* regard, so long as the influence of wealth shall have dominion over us, we shall consider the concerns of futurity of secondary importance; and the evidence of this will be found in the fruits of our works.

But here, again, I am exposing myself to the frowns of the rich of this world. It will be borne in mind, that it is not *worldly wealth*, as such, that I would denounce; nor do I declaim against those who possess it and rightly use it: the *one* I value as highly as any man, for its intrinsic worth; and the *other*—the rich man who shall apply his wealth to all the useful purposes for which it was given him, I esteem as a good steward of God's bounty. But the man, who, at all hazards, is bent on gaining a worldly fortune, and does actually obtain it; who considers his wealth his own, independently of the favor of heaven; and in the disposition of what he may have thus acquired, disregards the various objects of charity around him; whose heart has thus become insensible to a generous sympathy in the distresses of the destitute, and his hand shut to the calls of compassion—in such a man it is that the possession of worldly wealth is seen to be a curse, and the love of money the root of the most debasing vices.

A. L.

COMMUNICATIONS.

For the Churchman.

Dear Sir,—Although you have published several poetical effusions on the death of our late diocesan, you will not, I flatter myself, be displeased with the following extract from another, recommended by peculiar considerations to your favorable notice. It was written by a lady in the seventy-ninth year of her age, who was intimate with many of the clergy of our Communion before its severance from the mother Church, who has always evidenced a lively interest in its struggles, and who still participates in its services with the fervor and animation of youth. She resides in the distant part of a neighboring diocese, of which Bishop Hobart has remarked in one of his addresses to the Convention, that nowhere were Churchmen to be found who carried with them, wherever they went, sounder principles, or exemplified those principles with greater consistency. The present lines, too, are one among many evidences of the happy faculty which the subject of them possessed, of attaching to his person those who had the pleasure only of a transient acquaintance with him. Unless my partiality deceives me, they are not destitute of poetical merit; but certainly they are chiefly to be prized as a sincere tribute of pious affection. One, I am sure, will be gratified with a fresh token of the sympathy which her bereavement has excited throughout our Communion, and of the prayers which ascend in her behalf, and all will be pleased with the reflection, that what is here offered as a prayer may now be recorded as a fact,—that the mantle of the departed prophet has fallen on one whose sound opinions and devoted attachment to the Church are indeed

"The copied tablets of his faithful breast."

It is proper to add, that no one will be more surprised at the publication of this little effusion, than its amiable author.

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Spreading his Master's truth, with Bethlehem's star
His polar guide, in travels wide and far,
Where pious zeal and ardent worth were shown,
Religion pure and undefiled his own:
What can repress the swelling tide of grief?
This orb withdrawn, when shall the sorrow cease
Where Zion weeps, her sons in sable mourn
For that bright excellence never to return?
The Head, the Prelate from the Church is torn!
But sovereign mercy can abate the storm!
Oh, may his mantle fall with high behest
On copied tablets of his faithful breast!
Like him, in precept and example, prove
The undaunted soldier in his works of love;
Gladden the world in his transcendant ray
That now shines glorious in the realms of day;
Where spirits pure like his, find sweet release,
And in their Saviour's bosom rest in peace.
That sacred peace may heaven in pity send
To soothe the anguish of each mourning friend;
To heal the wound, suppress the widow's sigh,
In the firm trust her God is ever nigh!
May all his comforts, blessings, her attend,
Conduct her safely to her journey's end;
Calmly like him t' ascend through death and night,
With him embraced in everlasting light.

For the Churchman.

Messrs. Editors.—To a very considerable extent, the scenes of the first ages of Christianity are now acting over in the East. The same struggles against prevailing grossness and superstition—the same simplicity of faith in the converts—the same singleness of mind and earnestness of purpose in the teachers, but especially in such as have themselves been heathens, are almost every where more or less discoverable. I think no one acquainted with the manners and habits of the primitive Christians, and having in recollection the few yet remaining traces of the *catechists*—the very order of subordinate instructers so extensively revived in India—will fail to recognise a likeness in the brief history which I now send you. The event recorded took place at one of the stations of the Church Missionary Society.

Yours,

Aliquis.

A native Catechist.—Oct. 5, 1830. During the vacation, I have sometimes made tours in the villages, to acquaint myself with the state of the congregations, and the mode of administering to their spiritual wants. These seasons I have always found refreshing to my soul. Some of the Catechists are, I think, truly awakened and pious men, though often illiterate: their congregations profit by them; so that not unfrequently do we meet with members of whom I would fain hope well. A few days ago, when the catechists assembled here, as usual, for delivering their monthly reports, one of them, from whose conversation I always profit, came to me, and said that he wished to speak with me; I immediately consented; and after exchanging a few words on personal religion, he said he had of late found some of his congregation resorting to a person who used to sing the feats of some heathen god; he remonstrated with them, but with little effect: he had, therefore, conceived the idea of writing a few lines on the history of salvation, illustrative of its principal doctrines, agreeing with the metre and tune of the heathen song: this had not only the desired result, but animated the rest of the congregation to such a degree, that even a woman begged him to teach her daily one stanza, and many of the men soon learned the whole poem. I was astonished at the deep and extensive knowledge he had of the sacred volume, and the happy illustrations and correct applications he had made of its truths. He recited to me, also, a few verses which, he said, he had composed on a rather curious occasion. It seems his wife had been once somewhat late in preparing the necessary things for his bathing, by which he said he was vexed, and he expressed himself rather harshly towards her: he however soon recollected that anger was one of the sins for which our blessed Redeemer had died, and remembered the stripes which he endured by the malice and anger of his persecutors; he lamented that he could be so much under the influence, of passion, and crucify, as it were his Saviour afresh. He composed the verses; and resolved to call them to mind whenever he should again be angry. The lines exhibited much self-knowledge and deep contrition, each stanza concluding with these words:

"Whene'er forbidden passions rise,
Jesus' wounds remember."

When he had finished composing them, he said, that his mind was, through grace, pacified; and his wife ready not only with what he required for his bathing, but with his food too. I do not hesitate to say, that this man is a true disciple of Christ; he, however, belongs to that class, who, as St. Paul says, *speak not the wisdom of this world.—Mr. John Regel.*

For the Churchman.

THE FRUIT WOMAN.

The opinion I have adopted with many others, that riches are not necessary to happiness, nor unhappiness always the companion of poverty, is strengthened very often while attending to my ordinary business.

There are, no doubt, many proofs of this doctrine that are known to very few, owing to the situation in life in which the subjects of them are placed; which, if they could only be brought forward and shown in their proper light, would be serviceable to any who doubt it. Among the many instances that have come under my own observation, that of the Fruit Woman made an impression on my mind not soon to be forgotten. I had observed her for a considerable length of time, at her stand in one of our public streets, when the weather would permit; and owing to the cleanliness of her person, and the good quality of her fruit, I was induced frequently to purchase a trifle from her by way of encouragement: and as I never let an opportunity pass when I think a word of exhortation may have a good effect, I asked her if she was as industrious in laying up treasures in heaven, as she was in procuring the necessaries of life on earth? Her countenance immediately brightened up, and she answered me in nearly these words,—"I have not left so important a work till this time of life. I have sought and obtained an inheritance incorruptible and undefiled, and with the assistance of my Maker, I intend to hold out to the last. I feel as if my race is nearly run, and when my hour of departure is come, I shall welcome it as one of the happiest of my life. I have now nothing to keep me here; my husband and children, I have no doubt, are now enjoying the reward promised to the faithful in the Gospel; and I am alone, except when with the gathering of the people I go up to the house of the Lord to renew my covenant." To hear such language from such a source, filled me with an agreeable astonishment. I felt how much greater was my cause of thankfulness to the Giver of every good for placing me in a situation so much more comfortable than that of this poor woman; and yet, I fear, without a suitable return. After wishing her God speed, and a happy entrance to the New Jerusalem, I left her, with her blessing, which I heard her whisper, attending me. I never saw her again; her expectations were realized; her time had come; a few days' illness were the means made use of to introduce her to the mansions prepared for her, and without uttering a sigh or a groan, as I learned from her neighbor, she breathed out "Hallelujah to the Lamb," and expired. Here were riches indeed, —not the kind that make men proud and haughty, and cause them to look on their poorer neighbors with disdain, and sometimes consume every good principle of the soul;—but riches that will make men really happy,—that will last through time, whatever may be the changes of life; and that will, as in the case of the Fruit Woman, be the means of a triumphant death, and a glorious entrance into the presence of heaven's happy company.

That the readers of the Churchman may be encouraged by this example to persevere to the end, is the prayer of Edward.

For the Churchman.

Messrs. Editors,—I was much pleased with your remarks on "Religious Taste." There is a lamentable deficiency in this respect among some of our brethren,—well-meaning, I doubt not, and sincere, but surely far from prudent or discreet! There are, however, other violations of the rules of taste in the maintenance of religious truth, not less gross than that you mentioned. I will just name two.

The *first* is the association of religious teaching with statements of subjects in themselves noxious and disgusting. Those who have seen or heard of a late *famous* (your classical readers, Messrs. Editors, know that this word has *two* senses) Report, will require no additional illustration of this breach of the rules of taste.

A *second* is the statement of religious truth in terms borrowed from *mere* worldly habits and customs. In the very paper containing the article on which you animadverted, I observed a glaring instance of this fault. An essayist selects the "Choice of Companions" for his theme.—Hebrews xii. 22, 23, and Philippians iii. 20, instantly suggested themselves to my mind, and I looked for some illustration of those cheering anticipations. But no! the introduction sufficiently undeceived me. "Among the many reasons why heaven should be sought and hell avoided, is one—*The society of heaven is infinitely superior to that of hell. The former is the most* SELECT *society in the universe.*" (!!)—Surely the man must be just from Almack's! There his phraseology might be appropriate. It hardly harmonizes with our republican institutions. But, to realize its absurdity, just imagine it in the mouth of Peter or of Paul, addressing an assembly of Christians with arguments for the love of heaven. If it be preposterous even to suppose such an incongruity, is it less so in a modern teacher to depart so egregiously from the apostolic pattern?—I like St. Paul's rule of teaching, Messrs. Editors, and think it would go far, if generally observed, towards doing away the errors of which you and I complain:—"*in simplicity and godly sincerity* we have had our conversation."

Yours, &c., Aliquis.

THE CHURCHMAN.

SATURDAY SEPTEMBER 17, 1831.

The Churchman.—We are authorized to state the entire concurrence of Bishop Onderdonk in the measures taken with relation to our paper, during his absence from the city, and his approbation of the present arrangement, which will continue until further notice.

To Correspondents.—We are much obliged by the favors of "Edward," and of our nameless correspondent (from Connecticut, we guess?) who sends the acceptable tribute to our late father's memory. Much to our regret, we find it impracticable to insert the continuation of "Visits to a Sick Clergyman" this week.

Christian Education.—It is with much reluctance that we again postpone some notice of this subject, as presented by Mr. Muhlenberg's very interesting pamphlet relative to the "Flushing Institute." We are determined, at all events, not to allow the matter wholly to escape our readers' memories, in the interim.

Green Bay.—We feel it a duty and a pleasure, to present to our New-York readers every, the minutest, item of information, respecting *their* mission family and schools at this interesting post. We have accordingly transferred to the columns of our present number, the communications of the Rev. Mr. Cadle, to the Executive Committee of the Domestic and Foreign Missionary Society of our Church, as published in their periodical paper for September, entire.—Let each read it, and each ask himself sincerely and with the generous intention of doing what may be peculiarly in his power,—"what can *I* do to add to the comfort, and contribute to the usefulness, of this sacred asylum for the children of the forest?"

The Bishop's Visitation.—In anticipation of the return of our respected and beloved diocesan, we deem it proper, as an act of justice to him and to ourselves, to declare that notwithstanding his general superintendence and sanction of our paper, whatever articles we have hitherto extracted or published on the subject of his visitation (including those in the present number) have been admitted into the Churchman on our own responsibility. We say this rather to prevent the *possibility* of misconstruction, than from any fear that those *who know* Bishop Onderdonk would for a moment suspect him of condescending to gather 'golden opinions' on his own account. *Sept. 12th.*

From the (Auburn) Gospel Messenger.

LETTER TO THE EDITOR.

August 29, 1831.

Dear Sir,—Since my last, I have been in a considerable number of places just after our excellent Bishop had passed along, in the prosecution of his primary visitation. As you have known my respect for him, and my high opinion of his capacity for the duties of his station, you will at once conclude that my gratification has been very great on finding, as I have, at every point where I have crossed his path, that he has made a very strong impression in favor of himself personally, and of the Church in the diocese over which he is placed. The strength of his constitution and his untiring zeal to do all in his power, has enabled him to pursue the labors of his tour with constancy and success: and up to the 26th, when he was hourly expected at Oswego, he had not only met all the engagements as heretofore published, but had made several additional visits, and performed various duties, not promised in his routine stated in the Messenger. Of all these you will no doubt receive proper notices before my return. It is truly gratifying to contemplate under the conviction of the care of a merciful Providence, the security of the Church as provided for in the soundness of her doctrines and the good order and sobriety of her modes of worship. In a day of more than common excitement, and diversity of opinion and practice, there is in my view much comfort in the belief that the public mind will discover more and more clearly the great advantage arising from a careful attention to the importance of Episcopacy, as an apostolic feature of the ministry, and from the safety of an established Liturgy.

St. Paul's Church, Boston.—We are informed that the statement, which we inserted from a Boston paper, that the Rev. Mr. Potter had consented to suspend his resignation of the pastoral care of this large and flourishing congregation, for six months, is incorrect. Mr. P. has been compelled by the precarious state of his health to retire, for the present, from the active duties of his sacred calling; and has, in consequence, accepted the chair of Moral Philosophy in Union College, Schenectady. It is due to his munificent and affectionate congregation to state, that they were ready and desirous to make the most ample provision to enable him to travel for an indefinite period, and to secure to him the aid of a permanent assistant.

Dr. Ives' Consecration.—The consecration of the Bishop elect of North Carolina, will take place, God willing, on Thursday the 22d instant, in Philadelphia. We understand that the Bishop of New-York is expected to preach on that interesting occasion.

Our Societies.—New-Rochelle has promptly responded to the appeal in our last; and, as will appear from the acknowledgment of the Treasurer of our Diocesan Missionary Society, in the present number, has paid in as an annual contribution, Seventy Dollars,—being ten dollars more than was received from the same source last year. Meanwhile the month is wearing away apace,—and others should remember that promptitude and punctuality are the very spirit of efficient effort.

Bishop Hobart's Books.—The clergy and laity of our diocese will shortly have an opportunity of testifying the estimation in which they hold the memory of their lamented bishop, by the purchasing of his books, enriched with his autographs and marks of approbation, &c., which will be exposed to public sale during the sitting of the approaching Convention. Many of the most valuable works of the Church of England divines, both old and modern, will be found among the collection. To Episcopalians, and especially to Episcopal clergymen, its sale will afford an opportunity of storing themselves with weapons, both of offence and defence, in their strife with innovations and latitudinarianism, which should on no account be neglected.

LITERARY.

Porter's Health Almanac for 1832.—This is a neatly printed cap quarto of 80 pages, containing the usual astronomical calculations, adapted to the latitudes of Boston, New-York, Washington, Charleston, S. C., and New-Orleans, with a very large proportion (50 pages, beside foot and side notes on the Calendar pages,) of matter similar to the contents of the deservedly popular "Journal of Health," by the editors of which the "Almanac" is prepared. Both the hints and Remarks, and the fuller Directions and Essays, are selected and compiled with great judgment. They form a manual well worthy the attention of every housekeeper and every parent.

English Publications.—The Rev. H. J. Rose, well known as the author of the View of Protestantism in Germany, is about to publish, in conjunction with Archdeacon Lyall, a collection of original theological treatises, somewhat on the plan of the *Commentationes Theologicæ*, by Velthuesen and Kuinoel. The publication to be called "The Theological Library," will comprise treatises on Religious Knowledge and Ecclesiastical History and Biography, by eminent divines of the Church of England, systematically arranged. It will appear in consecutive volumes, in small octavo.

Dibdin's Sunday Library is a selection of sermons by the most eminent English divines, beautifully printed in monthly volumes, small octavo. The Fourth Volume contains two by Bishop Hobart.

Professor Turton, one of the best theological scholars in England, distinguished by his treatise on the reading of 1 John, v. 7, published under the name of "Crito Cantabrigiensis," has nearly ready for publication a selection of the most valuable productions of the fathers of the first four centuries, designed for the use of students of divinity. Title—"Tractatus varii integri, ex operibus Patrum Græcorum et Latinorum excerpti." 8vo.

The "Oriental Translation Fund" have just published a translation from the Arabic, by F. C. Belfour, M. A., of The Travels of Macarius, Patriarch of Antioch. Part II. Wallachia, Moldavia, and the Cossac country.

A Turkish Grammar, accompanied by a Vocabulary and Chrestomathy, by Arthur Lumley Davids, is in press.

The Hebrew Grammar of Professor Stuart, of Andover, is republishing in London, by the author's consent, under the superintendence of Mr. Pauli.

Taylor's Holy Living.—Messrs. Huntington, of Hartford, will shortly issue a new edition of this invaluable work, on fine paper, and from a new type, in a single volume, royal 12mo., of 480 pages. An American edition of this excellent work has been long and earnestly called for, and we have no doubt the edition of Messrs. H. will meet a ready sale. We have with great pleasure inserted in another column of our paper the publishers' advertisement, which we commend to the attention of our readers.

The Mosaic History of the Creation of the World, illustrated by discoveries and experiments derived from the present enlightened state of science; with reflections intended to promote vital and practical religion. By Thomas Wood, A. M.;—Revised and improved by the Rev. J. P. Durbin, A. M., Professor of Languages in Augusta College, Kentucky. 8vo. pp. 410. First American, from the Second London Edition. New-York: McElrath & Bangs. 1831.

The realm of Nature! how noble the study of its parts, and its splendid and wondrous furniture! How pleasing to have a guide at hand with whom it may be traversed in safety; one, who, while he puts into your hand the inspired account of the origin of what meets your eye, possesses also the disposition and the ability to *illustrate* and *confirm* that account, by the investigations and discoveries of human science. The author of this 'illustration of the Mosaic History,' and the Reverend gentleman by whom the American Edition has been edited and improved, have both evidently written under the influence of this disposition, and if they have failed in *executing* their design with all the ability desirable, the failure has been in points least likely to impair the general utility of their work. Indeed, did the work, as is by no means the case, fall even below mediocrity, the worthiness of the high motive of the writers, so opposite to that of a late paraphrast of Jewish History, should have secured it a favorable estimation. Mr. Wood has evidently furnished himself with no slight stock of the knowledge of the secrets of nature, and as a Christian teacher, conducts his readers through her storehouses, exhibiting and examining without fear, their varied, and wonderful treasures. The reader who has been called to peruse the speculations upon the topics of this volume, of—we will not say infidels—but of those who had no inwrought conviction of the divine original of Scripture history,—no veneration for its relations, the fruit of that conviction,—will be able to appreciate the value of this work of Mr. Wood. He begins his book and ends it, as he does all the investigations of its pages, with the devout contemplation of God;—the Father, Son, and Blessed Spirit—the Supreme First Cause—his nature, attributes, and operations.

His great design however, would, we think, have been more effectually secured, had the *religious improvement* been more constantly *intermingled* with the instruction and discussion upon the topics of the volume. As it is, the remarks of this kind are *appended*, generally, to each chapter—often very awkwardly;—and the transition from extended scientific discussion to religious reflections, is frequently abrupt, unnatural and painful.

Mr. Durbin's 'improvements' are learned;—and it has been his aim, as he remarks, to "make them suitable to the great mass of intelligent and thoughtful readers." We can truly say, that if they be not 'intelligent,' and care to understand their author, they *must* be 'thoughtful.' Much valuable matter has been introduced by Mr. D., but with culpable inattention to style,—which is encumbered and obscured by constantly recurring, and, to the ordinary reader unintelligible, technicalities. The editor has exhibited details, and pursued investigations, at great length, of curious facts bearing upon favorite theories of his own,—which, we take leave to say, are not, in our estimation, entitled to the designation of "improvements;"—they are not illustrations of the Mosaic History; and however valuable as a collection of curious facts in natural history and science, have no connexion with the object of "promoting vital and practical religion." Numerous typographical inaccuracies throughout the volume, in many instances affecting the grammatical construction, are attributable, we presume, to the distance of the editor from the press.

The Churchman's Almanac for 1832, now printed, corresponds with that of the last year in size and price, but contains nearly a third more matter. The cover is adorned with a well executed cut from an original design of the building of the General Theological Seminary, with the late improvements. We insert, as the best explanation of its character and contents, the

ADVERTISEMENT.

"The *Churchman's Almanac* for 1832 is offered to the public with very material improvements upon its predecessors, and, it is believed, much stronger claims to patronage.

"Every part of the work has been re-cast, with a view to brevity, simplicity, and general usefulness.

"In the introductory matter, a few articles which needed no alteration, have been omitted, on the principle that they could be referred to when wanted, in preceding almanacs. The same principle has led to the omission of the "Ecclesiastical Chronology," and the tables of the Episcopal Succession in Europe and America. In lieu of these omissions, a proportion of new matter more than twice as great, has been introduced. In the introductory matter, this will be found to comprehend much information not generally accessible, and strictly appropriate to the character of an almanac. The face of the *Calendar* has been wholly changed, and arranged on a plan never before adopted in the United States, and in some respects entirely new. Instead of the columns "Moon's rising and setting," the time during which the moon will shine each night is indicated by lines referring to the hours from 5 P. M. to 7 A. M. This enables the reader *at a single glance* to discover the time and continuance of moonlight on any given night;—the commencement of the lines in the 7th column opposite to the respective days of the month, pointing out the rising of the moon within a quarter of an hour, (an approximation sufficient for all the purposes of ordinary readers,) and the termination corresponding to its setting. This plan is borrowed and its execution simplified from the *British Almanac*, published by the well-known 'Society for the Diffusion of Knowledge.'—The "Useful Remarks," as in the preceding almanacs, have been wholly changed. The Calendar column of "Remarkable Days," has been filled with notices of the births of eminent men, remarkable historical events, etc. The "Moon's Age" has been allowed a column, instead of her "place," which, on account of its uselessness to the great majority of readers, has been thrown out.

"The *Statistics* have been again greatly compressed. The statements made have been corrected with the utmost care from every source accessible to the compilers. The names of religious and benevolent societies, (with the exception of such as are *diocesan*) are omitted, on the presumption that but little change has taken place in that given last year. The names of the clergy have also been omitted, as the few to whom the list was important, will find it more complete in Sword's Pocket Almanac. On the other hand, several additional items tending to render the view of the *state* and *progress* of the Church more perfect, have been incorporated.

"The view of the *General Institutions* of the Church, will be found more complete than in any other accessible source of information. The *History* of the General Theological Seminary, and view of its present state, in particular, has been compiled with much care.

"The attention which *Education*, both secular and clerical, is deservedly receiving at the present time, renders the very full articles on *Colleges* and *Theological Seminaries*, not unseasonable.

"The remaining articles must speak for themselves. It is believed they will be thought appropriate to the character and objects of the Almanac."

The articles alluded to in the last paragraph, are a tabular view of the progress of the Church as exhibited in the lists appended to the Journals of the General Conventions, from 1792 to 1829; a history of the Book of Common Prayer, from the first step taken in its formation, to the latest measures adopted with regard to it by our Church; a list of the Protestant Episcopal periodical publications in this country; and a tabular view of the Statistics of the world, exhibiting the states and titles, their respective population, the capital cities with their population, and the principal religious denominations in each. The whole may be fairly represented as one of the cheapest six-penny tracts in circulation.

DIED.

Death of Dr. Rice.—We learn from the Richmond Telegraph, that the Rev. John H. Rice, D. D., President of the Union Theological Seminary in Virginia, departed this life on Saturday evening, 3d inst., in the 64th year of his age.—*New-York Gazette.*

INTELLIGENCE.

DOMESTIC.

Bishop Onderdonk's Visitation.—On Sunday the 28th of August, the Rt. Rev. B. T. Onderdonk commenced his visitation of the central part of Onondaga county, officiating on the morning of that day in St. Paul's Church, Syracuse, where he confirmed 4 persons, and in the afternoon, in Zion Church Onondaga Hill, where he confirmed 9.

Crowded congregations attended on his ministrations in each place, and the impression made upon the minds of all his hearers, was of a gratifying nature, very favorable to the intellectual powers of the Bishop, and to the claim of his friends, for him, of his possessing a large share of genuine pulpit eloquence.

The next morning he went to Jamesville, where he visited the newly formed parish of St. Mark's church, and officiated forenoon and afternoon, in the village meeting house, and confirmed 8 persons. In this parish, which was organized according to law on the 13th of July last, a neat church is to be erected (God willing) by the 1st of September, 1832. The prospects of our communion here, as in many other places, are brightening, the spiritual state of the congregation evidently improving, the prejudices against the Church and her services gradually wearing away, and it is confidently believed that the visit of our Bishop and attending clergy has been already, and will continue to be of great benefit.

At evening the Bishop went on to Manlius, and on Tuesday Morning, 30th, preached to a large congregation, and confirmed 36. It was truly impressive and interesting to behold so many, who, having renounced "the devil and all his works, the vain pomps and glories of the world, and all covetous desires of the same, and the sinful desires of the flesh," encircling the altar of the Lord, in the utmost apparent humility of soul, and seriously in the presence of God, his Bishop and congregation, renewing, ratifying and confirming the solemn promise and vow made in baptism, and engaging by divine help, unto their lives' end, to walk answerably to their Christian profession. They thus gave a pleasing evidence of their sensibility to the obligation laid upon them in baptism, and a testimony to the faithfulness and zeal of their active and evangelical minister and his predecessor.

In the afternoon of the same day, the Bishop visited the delightful village of Cazenovia, and officiated to a numerous congregation in the Presbyterian meeting house, which was generously thrown open by its minister and people. Here it is hoped and expected that an Episcopal church will ere long be erected.

On Wednesday 31st, the Bishop officiated in Christ Church, Pompey, consecrating that neat and commodious edifice to the worship of Almighty God, and ordained the Rev. James Selkrig the officiating minister to the order of Priests. Morning Prayer was read by the Rev. Mr. Hollister, Missionary at Manlius, and the lessons by the Rev. Mr. Beardsley, Missionary at Onondaga Hill, the deed of donation of the church by the Rev. Mr. Dyer, Missionary at Syracuse, and the sentence of consecration by the Rev. Mr. Davis, Missionary at Oneida. The candidate for the priesthood was presented by the Rev. Mr. Pardee, and the Holy Communion administered to nearly 100 persons by the Bishop, assisted by the Rev. Mr. Dyer.

An immense congregation attended, and for about four hours (which was the length of the Morning service) evinced great solemnity of feeling and interest, in what was transacting. In the afternoon, the Bishop preached again, and confirmed 26 persons. The prospects of the church in Pompey were never brighter than now.

On Thursday morning the Bishop consecrated the new edifice erected by a few enterprising churchmen, in the village of Fayetteville, and preached to an overflowing congregation. Morning prayer was read by the Rev. Mr. Selkrig, and the Lessons by the Rev. Mr. Pardee, the deed of donation by the Rev. Mr Dyer, and the sentence of consecration by the Rev. Mr. Beardsley, and the Psalms and Hymns by the Rev. Mr. Hollister the minister of the church. The Bishop confirmed 14 persons.

From this place the Bishop took his departure for Perryville, Madison county, leaving his clergy of Onondaga and those of the laity who had attended his ministrations in this neighborhood, (as elsewhere) gratified at the opportunities they had enjoyed with him; and looking with confidence for great good to the Church from the visits of one, whose praise it was that *his sermons were all too short.*

Most agreeably have Churchmen been disappointed. After the death of our late pious, venerated, talented and active diocesan, whose "praise is in all the churches," and whom none of us who knew him, can ever forget or cease to love, whilst the current of life courses through our veins; after the death of such a Bishop, I say, all supposed his loss utterly irreparable and mourned over him, as those without hope of ever seeing "his like again." Yet blessed be the great "Bishop of souls," for his "loving kindness, and tender mercies" to his afflicted church! He has turned "our heaviness into joy, and our mourning into gladness," by raising up for us, a chief pastor who "can feed us with knowledge and with understanding;" "a workman that needeth not to be ashamed, rightly dividing the word of truth."

It is speaking but the general sentiment of those who have attended our present Bishop's ministrations in this neighborhood, to say, that he is already very high in their confidence and estimation, as a gentleman, a Christian, an evangelical preacher, a Bishop, and their conviction that the spirit of our departed "Elijah doth rest on this Elisha," and that his mantle could not have fallen more properly within the bounds of this ample diocese. Onondaga.

(Auburn) Gospel Messenger.

Confirmation. *By Bishop Croes*—In Trinity Church, Newark, on the 13th instant, 15 persons received this holy rite.

Institution.—On Monday the 12th inst., the Rev. Wm. L. Keese was instituted by Bishop Onderdonk, into the Rectorship of St. Paul's Church, Albany. Morning Prayer was conducted by the Rev. Alexis P. Proal, of Schenectady, the Lessons being read by the Rev. Horatio Potter, of Hartford. The sermon was preached by the Bishop.

Clerical Changes.—The Rev. Frederic Beasley, Jr., has accepted the Rectorship of Trinity Church, Easton, Pennsylvania.—*Prot. Episcopalian.*

The Rev. Samuel W. Selden has become the minister of Georgetown Church, and St. Paul's, on the Ohio river, Pennsylvania.—*Ib.*

College Record—*Franklin College, Ga.*—The Commencement of this Institution was held on Wednesday, 27th July. The degree of A. B. was conferred on 17 young gentlemen. The degree of A. M. was conferred on 13 gentlemen, graduates of the University. The degree of LL. D. was conferred on Henry Jackson, M. D., late Professor of Chemistry and Natural Philosophy in the University of Georgia.

On Thursday, the annual oration of the College Societies, was delivered by the Hon. A. B. Longstreet, of the *Phi Kappa* Society.

The President recommended that the following Lectures be instituted, and that each officer be required to deliver annually, a course of Lectures, written in full, on the several subjects belonging to his department, viz: 1. The Professor of Belles Lettres and Oratory, a course on Rhetoric and Oratory, and English and American Literature. 2. Professor of Ancient Languages, a course on Philology, and Classical Learning. 3. Professor of Natural Philosophy and Chemistry, a course on each of these subjects, with particular reference to their application to the useful arts. 4. Professor of Natural History, on Botany, Mineralogy, Geology, and Physiology. 5. Professor of Mathematics and Astronomy, a course on Astronomy, and the benefits resulting from the Mathematics to the useful arts. 6. A course on Mental Philosophy. 7. A course on Political Economy and the political state of the world. 8. Professor of Modern Languages, on the Modern Languages of Europe, and particularly the French Language, and the importance of its study.

Dr. Malthus A. Ward, of Salem, Mass., has been elected Professor of Natural History.

Rev. William Lehman, now of Pittsfield, Mass., has been elected to the Professorship of Modern Languages.—*Charleston Observer.*

Middlebury College, Vt.—The annual Commencement was held August 17th. Fifteen young gentlemen, Alumni of the College, were admitted to the degree of Bachelor of Arts. The degree of Master of Arts was conferred on thirteen gentlemen, Alumni of the College. The honorary degree of A. M., was conferred on the Rev. Joel Byington of Chazy, New-York; the Hon. Dorastus Wooster, of Middlebury; and Pierpont Isham, Esq., of Bennington; and the degree of LL. D. on J. Bickersteth Williams, of Shrewsbury, England; and on Professor James L. Kingsley, of Yale College.

Washington College.—The Fall Term of this Institution will commence on Thursday, the fifteenth of September. We are gratified to learn that a very respectable number of new students, it is expected, will join the College at the opening of the next session.—*Ep. Watchman.*

Amherst College.—The annual Commencement was celebrated on Wednesday, August 17. The degree of A. B. was conferred on 28 young gentlemen, the members of the graduating class.

No honorary degrees were conferred except that of A. M. on Mr. William G. Schauffler, of Andover.

The trustees voted some additional appropriations to Professor Hovey, who is in Europe, procuring additional books and apparatus.

Dr. Alden, of Randolph, delivered a Temperance Address, full of interesting facts, on the morning of Commencement day.

A prize of $30 was announced as having been awarded to Mr. Lewis Sabin, one of the class, who graduated, for an Essay on Intemperance.

Mr. Ezekiel Russell, and Mr. James F. Warner, were elected Tutors.

Dartmouth College.—Commencement August 24. The degree of A. B. was conferred on 29, that of A. M. on 13, and that of M. D. on 19. The honorary degree of M. D. was conferred on Dr. Robert Nelson, of Montreal; and of LL. D. on the Hon. Nathan Weston, Judge of the Superior Court of Maine. Twenty-nine were admitted as members of the Freshman Class, on the Monday and Tuesday preceding Commencement.

Mr. Calvin E. Stow, late Editor of the Boston Recorder, was elected to the Professorship of the Latin and Greek Languages and Literature, vacant by the death of Mr. Chamberlain.

Rev. Calvin Newton, of Bellingham, Mass., is appointed Professor of Mathematics in Waterville College, and has accepted the appointment.

President Cushing, of Hampden Sidney College, who resigned the charge of that Institution some months ago, has been engaged by the Board of Trustees to continue his connexion with the college, as its President. Mr. Holliday, who was elected Professor of Languages, has entered upon the duties of his office; and Mr. Eaton, lately appointed Tutor, will commence his duties at the commencement of the winter session, on the 1st of Nov. next.

Hamilton College.—At the late commencement of this college, the degree of A. B. was conferred on 9 young gentlemen; that of A. M. on 10 who were formerly graduates, and on 3 as an honorary title. The degree of D. D. was conferred on the Rev. Timothy M. Cooley, of Granville, Mass.

Hartford Academy.—We understand that arrangements have been made to open this School on the 15th of September, under the superintendence of Mr. Clark, a graduate of Washington College.

New-England Asylum for the Blind—The Directors of this establishment have engaged Dr. Samuel G. Howe of this city, a gentleman well known for his services in the cause of Grecian Independence, to take upon himself the superintendence. He will sail for England on the first of September, with a view to examine similar institutions in that country and on the continent, and to make himself more familiar with the mode of treatment there pursued.—*Boston Courier.*

Fayetteville Churches.—The two Episcopal Churches in this city have responded to the Rev. Mr. Buxton's appeal in behalf of St. John's Church, Fayetteville, in the sum of $402. Orders have been given Mr. Hanks to cast a bell for the Episcopal Church, to weigh about 800lbs.—*Troy Sentinel.*

FOREIGN.

The Church of England.—There are already five bills before Parliament on the subject of the Church—four in the Lords, and one in the Commons:—first, the Archbishop of Canterbury's bill "for encouraging and facilitating composition for tithes and other payments arising and payable to incumbents of ecclesiastical benefits in England and Wales;" second, the Archbishop's bill "to restrain and regulate the holding of plurality of dignities, and benefices by spiritual persons; third, the Archbishop's bill to extend the provisions of an act passed in the 29th year of the reign of his Majesty King Charles II. entitled "An act for confirming and perpetuating augmentations made by the ecclesiastical persons to small vicarages and curacies, and for other purposes;" fourth, Lord Dacres' bill "for the commutation of tithes in England and Wales;" and, fifth, Mr. Greene's bill (Commons) to authorize exchanges of lands and other possessions belonging to certain ecclesiastical corporations."

It has hitherto been customary that the bishops when attending the house of Lords, should appear in full costume, a part of which consists in the use of an immense full-bottomed wig. Dr. Percy, the Bishop of Carlisle, and Dr. Bagot, the Bishop of Oxford, have at length broken through this immemorial usage, and appeared in their places *without wigs.* We are happy to observe even this slight indication of a disposition on the part of men high in office to disencumber their Church of the multitude of antiquated forms "more honored in the breach than the observance," which now present fair marks for the wit and malice of its enemies.

China.—From Canton, Dr. Morrison writes, on the 10th of January—"I regret that a wider door is not opened to send the *Words of Eternal Life* through the whole length and breadth of China. Where we cannot send whole Bibles, we can yet distribute portions of the Lord's Word: three modes are being put in operation—the British and Foreign School Society's Scripture Lessons; Dr. Hawker's Scripture Help to Prayer; and Sheet Tracts, containing only Scripture Quotations. I have a confidence and a hope in the pure text of Holy Scripture, as derived from Divine Inspiration, far superior to any human composition, for the sake of the Heathen: yesterday, Leangafa wrote out, for a Sheet Tract, that forcible and inimitable exhibition of the vanity of Idols contained in Isaiah, chap. xliv.; which happened to be the Lesson of the Day, and was read by us, in our little (unseen) Native Congregation.

Afa (as we abbreviate his name) explained the Scriptures to his aged Pagan father in the morning; and mentioned, with grateful hope, that the old man's heart was somewhat softened: he listened to the Word; and knelt down to join in prayer to the Living and True God, through Jesus Christ."—*London Miss. Reg.*

Madras Wesleyan Missionary Society.—On Tuesday the 22d of February, the 12th anniversary of the Madras Wesleyan Missionary Society was held in the Chapel Popham's Broadway, (Madras.) The report detailed the various exertions and success of this branch of Christian missions, noticed the public baptism of 32 Heathens, mostly adults, and stated that 1,000 children are in day schools in Continental India, under the care of the missionaries.—Receipts upwards of 5,500 rupees. Sacramental plate had been presented for the use of the mission at Calcutta.

On Wednesday, the 6th native anniversary was held in the same Chapel, and a report read to the assembly in the Tamul language. Short addresses were delivered by different speakers, among whom were two respectable natives, who have received recommendations to the Christian ministry.—*Asiatic Journal for Aug.*

Present state of the Syrian Church in Travancore and Malabar.—The means employed by the missionaries of the Church Missionary Society to diffuse Scriptural light among the Syrian Christians, have, through the blessing of God, been attended with important advantages, though much still remains to be accomplished. The confidence of the metrans and clergy has been gained: the Syrian youth intended for holy orders are prepared for their sacred function by the missionaries of the Society in the college of Cottayam: the New Testament has been translated into Malayalim, and is now in a course of circulation among the people: the missionaries are freely allowed to preach to the people in Malayalim, in the Syrian churches: the Syrians are made acquainted with the reformed liturgy of the Church of England, in their own tongue: schools are established in the Syrian parishes under the direction of the missionaries, to the extent of their means: and, from the mission press, Tracts begin to be issued, calculated to impart sound religious instruction and useful knowledge to the rising generation.

French Newspapers.—There is no better criterion of the influence of public opinion than the number and the size of newspapers. Two newspapers, we believe, supply the Kingdom of Naples; Portugal has as many; and the Spanish monarchy, we believe, about four; France possesses from 150 to 200: the British Isles about 400; and the United States 1000. Ten years ago, the *Constitutionnel* was about as large as two leaves, or *one fourth* part of the *Examiner*, and badly printed on coarse paper; but since that time all the French journals have been extending their dimensions.—*Sat. Ev. Gaz.*

The French are attempting to make *every man his own printer*—for they have lately brought out an invention by which *printing* is proposed to be taught concurrently with *writing* in the charity schools; truly, the liberty of the press will know no bounds, thus put in motion. The invention is the work of Mr. Barbier, who styles it "*typographie d'ambulance;*" he solicits the Government to patronize his plan which has been approved of by the *Academie des Sciences.*

Society for the Propagation of the Gospel in Foreign Parts.—The annual meeting of this venerable Society was held at Freemason's Tavern, London, on the 28th of June. Among the persons present, were the Archbishop of Canterbury, the Lord Mayor of London, the Bishops of London, Chester, Chichester, Winchester, Landaff, Nova Scotia, and Quebec, and Bishop Bowen, of South Carolina; Lords Clarendon Kenyon, and Bexley; Mr. Justice Parks, Sir Thomas D. Ackland, Sir Howard Douglas, Sir John Malcolm, &c. The Archbishop of Canterbury presided. The report states the objects of the Society to be the maintenance of a body of clergy, catechists, and school masters throughout the several provinces of British America, and the diffusion of Christian knowledge among the natives of Hindostan; and that *one hundred and forty-six* clergymen are now employed by the Society. In Bishop's College, Calcutta, several students are preparing themselves for the propagation of the Gospel among the Heathen; missionaries have there been instructed in the languages of the East; works upon Scriptural subjects have issued from its press, and some of the earliest students are laboring successfully in the character of chatechists, and superintending large circles of native schools. The annual expenses of the Society exceed by many thousand pounds its present income, and the Managers, therefore, appeal to the British public for increased patronage. The meeting was ably addressed by the Lord Mayor, the Bishops of Winchester and Landaff, Sir Howard Douglas, Sir John Malcolm, &c.—*Episcopal Watchman.*

ACKNOWLEDGMENT.

The Treasurer of the New-York Protestant Episcopal Missionary Society acknowledges the receipt of *Seventy Dollars* from the Auxiliary Female Missionary Association of Trinity Church, New-Rochelle. $70 00

Benjamin M. Brown, *Treasurer.*

New-York, 14th Sept. 1831.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 15th, from the following persons, viz:—

Wm. M. Morrison—Lucius M. Purdy—Wm. Stavely, two—Latimer & Co.—Rev. S. H. Tyng—Isaac V. Fowler—John Thompson—Wm. M. Parsons*—R. P. & C. Williams—Stimpson & Clapp—Charles Stimpson, Jr.—Rev. Alexis Proal, two—J. W. Ingraham—Rev. H. S. Atwater—Wm. Stavely—L. H. Young—S. Warren—Robert Parker—H. G. Gibbs—Richard E. Field—Rev. E. Punderson—P. H. Greenleaf—Rev. Jackson Kemper, D. D.

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*Letter of Friday, 2d inst. not received.

Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending September 15th, to the following persons, viz:—

Rev. E. Punderson, Upper Red Hook Landing, per sloop James Lawrence—Wm. S. Parker, Troy, N. Y.—Portland Prayer Book and Tract Society, care of David H. Cole, 14 Exchange-st., Portland, Me., one parcel, per brig Reindeer—Wm. Stavely, Philad., one box and parcel, per U. T. Line—Wm. L. Morrison, Alexandria, D. C., one parcel per schr. Erie—Stimpson & Clapp, Boston, one parcel, and R. P. & C. Williams, Boston, per schr. Sun—Wm. Stavely, Philad., one parcel, per U. T. Line—S. Warren, Troy, one parcel, per tow-boat Henry—J. W. Ingraham, Boston, one paper parcel, per steam-boat Franklin—Thomas Smith, Lexington, Ky., one box, care of Messrs. J. W. & R. Leavitt, N. Y.

YOUNG LADIES' SCHOOL.

The Young Ladies' School in connexion with the Episcopal Academy of Connecticut, at Cheshire, will be opened by Miss Mahew, on the 13th day of September, instant. Miss M. will teach the English and French Tongues, Drawing, Painting, Music, and the other polite accomplishments.

Cheshire, Sept. 9th, 1831. 3w26

SELECT CLASSICAL AND ENGLISH SCHOOL, STAMFORD, CONN.

Rev. A. S. Todd, A. M., *Principal.*
Mr. E. Church, A. B., *Assistant.*

Terms, $130 per annum, for board, washing and tuition. The number of pupils is limited. At present there are a few vacancies. Applications should be made immediately.

REFERENCES.

Rev. Dr. Wainwright,
Rev. Dr. Milnor,
Rev. Dr. Ives,
Rev. Mr. Schroeder,
O. H. Hicks, Esq.,
Robert Hyslop, Esq.,
Benjamin Haight.

Sept. 10.—3w.

FOR SALE.

Pew No. 39, St. John's Church, well situated on the ground floor. It will be sold at a moderate price. Please apply at No. 69 Dey-street.

Sept. 17. 26tf

JUST RECEIVED

And for sale at the N. Y. Protestant Episcopal Press,
Price 12½ Cents,
THE SUNDAY SCHOOL TEACHER:
A SERMON,

Preached, by appointment, before the Board of Managers of the General Protestant Episcopal Sunday School Union, in the United States of America; in St. Paul's Chapel, New-York, on Sunday Evening, June 26, 1831, *By George Washington Doane, A. M.*, Rector of Trinity Church, Boston.

EVENING PRAYER AT A GIRLS' SCHOOL.

By Mrs. Hemans.

"Now in thy youth, beseech of Him
Who giveth upbraiding not;
That his light in thy heart become not dim,
And his love be unforgot;
And thy God, in the darkest of days, will be
Greenness, and beauty, and strength to thee."
Bernard Barton.

Hush! 't is a holy hour,—the quiet room
Seems like a temple, while yon soft lamp sheds
A faint and starry radiance, through the gloom
And the sweet stillness, down on fair young heads,
With all their clust'ring locks, untouch'd by care,
And bow'd, as flowers are bow'd with night, in prayer.

Gaze on—'t is lovely!—Childhood's lip and cheek,
Mantling beneath its earnest brow of thought—
Gaze—yet what seest thou in those fair, and meek,
And fragile things, as but for sunshine wrought?—
Thou seest what grief must nurture for the sky,
What death must fashion for eternity!

O joyous creatures! that will sink to rest,
Lightly, when those pure orisons are done,
As birds with slumber's honey-dew oppress,
'Midst the dim folded leaves at set of sun:
Lift up your hearts! though yet no sorrow lies
Dark in the summer heaven of those clear eyes.

Though, fresh within your breasts, the untroubled springs
Of hope make melody where'er ye tread,
And o'er your sleep bright shadows, from the wings
Of spirits visiting but youth, be spread—
Yet in those flute-like voices, mingling low,
Is woman's tenderness,—how soon her wo!

Her look is on you,—silent tears to weep,
And patient smiles to wear through suffering's hour,
And sumless riches, from affection's deep,
To pour on broken reeds,—a wasted shower!
And to make idols, and to find them clay,
And to bewail that worship:—therefore pray!

Her lot is on you,—to be found untired,
Watching the stars out by the bed of pain,
With a pale cheek, and yet a brow inspired,
And a true heart of hope, though hope be vain;
Meekly to bear with wrong, to cheer decay,
And oh! to love through all things,—therefore pray!

And take the thought of this calm vesper time,
With its low murmuring sound and silvery light,
On through the dark days fading from their prime,
As a sweet dew to keep your souls from blight!
Earth will forsake, oh! happy to have given
The unbroken heart's first fragrance unto heaven.

CHURCH STATISTICS.

From the Episcopal Watchman.

THE CHURCH IN CONNECTICUT.

Annals of Yale College, by E. Baldwin.—This is an octavo volume of more than 300 pages, just published by H. Howe, New-Haven. As its title imports, it contains a history of the College from the first grant of its charter, in October, 1701, down to the present time. The College was first located at Saybrook, and continued there till 1717—when it was removed to its present location. It is, perhaps, not generally known that the first Resident Rector, or President of Yale College, afterwards became a distinguished clergyman of the Episcopal Church, and that perhaps the very first instances of change in Connecticut from Congregationalism to Episcopacy occurred within the very walls of the College, and included its principal officers. But such are the facts—A little more than a century since, and the Episcopal Church scarcely had an existence in the colony. About *thirty* families at Stratford, principally from England, and who were supplied with the occasional services of a Missionary sent from the mother country by the Society for the Propagation of the Gospel in Foreign Parts, were probably all the Episcopalians at that time in this part of New England.

About the year 1722, the Rector, or President of Yale College, the Rev. Timothy Cutler, Mr. Brown, one of the Tutors, Rev. Samuel Johnson, of West Haven, afterwards the first President of King's now Columbia College, N. Y., and Mr. Wetmore, of North Haven, from a long and careful examination of "*the facts in Scripture*, compared with those of the *Primitive Church*," were led "to suspect not only the *regularity*, but even the *lawfulness* and *validity* of their own ordination." A dispute between them and the Trustees was held before Governor Saltonstall, but without changing the opinions of the parties. Mr. Brown resigned his place, and the connexion between the Trustees and the Rector was dissolved. They "voted to excuse the Rev. Mr. Cutler from further service as Rector of Yale College;" and also "voted, that all such persons as shall hereafter be elected to the office of Rector or Tutor, shall before they are accepted therein, before the Trustees declare their assent to the Saybrook *Confession of Faith*, and shall particularly give satisfaction to them, of the soundness of their faith, in opposition to *Arminian* and prelatical corruptions," &c. We are happy to learn that "the *religious test* formerly required of the officers has been abrogated by an ordinance of the Corporation, and that the printed forms of Prayer, adopted by the Episcopal Church, have been used when desired, in the services of the Chapel, and with the full approbation of the Faculty."

After their receiving holy orders in England, from the hand of the Bishop of Norwich, the degree of Doctor of Divinity was conferred upon Mr. Cutler, by the Universities of Oxford and Cambridge; and that of Master of Arts upon Mr. Johnson. Mr. Brown, who was to have been sent to Bristol, R. I., did not live to return to America, but died in England of the small pox. In 1723 Dr. Cutler returned to New England, and became Rector of Christ Church, Boston, where he died in 1765, at the advanced age of eighty-two. His portrait now hangs in the vestry room of the church, where he so long officiated, surrounded by those of other clerical worthies. He is said to have been a native of Charlestown, Mass., and to have been educated at Harvard College, Cambridge. For nine years previous to his being appointed Rector of Yale College, he was settled over a Congregational Church at Stratford. He is represented to have been "a gentleman of superior natural powers and learning; to have been an excellent linguist, and a great Hebrician and Orientalist." According to President Stiles, "he had more knowledge of the Arabic, than any man in New England before him, except President Chauncy, and his disciple, the first Mr. Thatcher." He is also said to have spoken "Latin with great fluency and dignity;" to have been a man "of a commanding presence and dignity in government," and to have "made a grand figure at the head of a College."

Mr. Johnson was stationed at Stratford, and Mr. Pigot, an English Missionary, who had formerly officiated at Stratford, took charge of the congregation at Providence, R. I. In addition to his own parish, Mr. Johnson occasionally visited the neighboring towns of Fairfield, Norwalk, Newtown, Ripton, and West Haven, where there were in all about *forty* families. For several years he was the only Episcopal clergyman in the colony, and was on all sides surrounded by "bitter adversaries," who generally considered and treated him as "a schismatic and apostate." In 1727, however, Mr. Henry Caner, a graduate of Yale College, obtained holy orders in England, and was located at Norwalk and Fairfield. In 1732, Mr. Beach, the Congregational minister of Newtown, conformed to the Church, went to England for orders, and on his return collected a large congregation in Newtown. Soon after, Mr. Seabury, the Congregational minister of Groton, and father of the first Bishop of Connecticut, united with the Church, and officiated at New London for many years.

The Church now began to make visible progress in Connecticut, so that in 1736, thirteen years after Mr. Johnson's coming to Stratford, there were in the whole colony no less than *seven hundred* Episcopal families. Such was the origin and first progress of Episcopacy in this State,—a subject which can never be devoid of interest to Churchmen. We should delight to pursue it, but our limits forbid.

SOCIAL DUTIES.

Domestic Happiness, thou only bliss
Of Paradise that hast survived the fall!
Though few now taste thee unimpair'd and pure,
Or tasting, long enjoy thee!—too infirm
Or too incautious, to preserve thy sweets
Unmix'd with drops of bitter, which neglect
Or temper pours into thy crystal cup,—
Thou art the nurse of Virtue; in thine arms
She smiles, appearing, as in truth she is,
Heaven-born, and destined to the skies again.—*Cowper.*

From the Friendly Visiter.

AN AGREEMENT MADE BETWEEN TWO PERSONS BEFORE THEIR MARRIAGE.

As in all our ways we ought to acknowledge God, that he may direct our steps; so in prospect of our proposed union, which is of great moment, it is the duty of each of us to implore the Divine direction, and beg the heavenly blessing; and in entering into it, to keep the following things in view:—

As we should neither eat nor drink for ourselves, so in our marriage, we should eye the glory of God, and study to live together as heirs of the grace of life.

Let us expect troubles and trials while in the world, bear them with patience, and seek to get good out of them.

Let us take it for granted, that each of us will find some failing to bear with in the other; never to be both angry at once; to cover one another's faults; and to forgive one another.

Let us study to esteem, respect, and comfort one another; and so to live in love.

Let it be our joint and earnest prayer, that the grace of God may be in our hearts—His peace rule there—and His blessing rest on our house.

If blessed with children, let us remember they are but loans, and may be soon recalled; and when one corrects, the other is not to defend them. Let us bring them up for God; and much rather wish to see them gracious than great.

Let us remember, that it is only the blessing of God which can make us happy with little or with much—for, should God be provoked to send an evil spirit between us, we should be miserable, whatever we might possess.

Let us depend on the providence of God with greater quiet and confidence than on gathered sums.

Hereby we also engage that the worship of God is to be kept up morning and evening in our family, even though the husband should be called from home.

Moreover, we are never to seek heaven on earth, or expect to find happiness below; and so we must welcome that lot, prosperous or adverse, which God sees fit to send.

Let us remember, that one of us may be taken away by death before the other, and leave the survivor drowned in sorrow; but let us study so to walk, that we need not sorrow as they that have no hope.

Let us remember this is not our rest, because it is polluted; and let us rejoice that there remaineth a rest for the people of God.

Let us endeavor to adorn the doctrine of God our Saviour in all things, and to have our conversation in heaven, from whence we expect the Saviour to come.

(Signed) —— —— ——,
—— —— ——.

Peebles, August 13, 1779.

PRACTICAL.

ON DEFECTIVE VIEWS OF SALVATION.

Mr. Editor,—There are few subjects on which numbers, especially amongst the uneducated, so grievously mistake, as on this—What is needful for our admission into the kingdom of heaven. Through ignorance of the Scriptures and of the holiness of that God with whom we have to do, their ideas are wholly confined to this one thing —"Forgiveness." Hence I have heard such persons speak of any great sin, as nothing but what might be forgiven; and with a great proportion of those whom I have visited in their last illness, the only idea which seemed to engross their minds was, "forgiveness;"—"they hoped God would forgive them;"—"pray God forgive me, and take me to rest." Now it is very true that, where the Almighty does forgive, salvation is the sure consequent, as in the case of the penitent thief; but then it should always be understood, that true repentance, abhorrence of sin, love of God, and sincere desires after holiness, are to accompany the prayer, and the hope of "pardon," through the atonement and intercession of the Saviour,—dispositions which would have led to a life of devotedness to God, if the man had been spared:—and the fatal error lies in the supposition that there can be remission of sin, and consequent entrance into heaven, without these dispositions. The fact is, the accusations of conscience, the dread of Divine justice, and the natural desire of obtaining rest, are the only motives with too many, for these extorted appeals for forgiveness. It is not that they are truly grieved and ashamed because of their forgetfulness of God, and transgressions of his holy law; it is not that they really desire to return to God as children to a father, or that they wish to have every thought and affection brought into obedience to his will; it is not that they earnestly seek to have the benefit of their Saviour's atonement and intercession, and also to be sanctified by his word and Holy Spirit. No; it is the mere cry of a convicted criminal to the judge for a remission of the awful sentence. Ministers and friends should therefore be very careful to ascertain the real motives which induce persons, under dying or threatening circumstances, to cry for mercy and forgiveness, and not to bolster them up (as we say,) too hastily, with the idea that they are truly penitent, and that they should not doubt that a merciful God will hearken to their prayers.

I would infinitely rather hear a sick person complain of the obduracy of his heart, and find him pressed down by the painful recollection of sin, than witness even such earnest, or I might even say clamorous cries for mere forgiveness. In the former case, gladly would I press our Saviour's encouraging invitation, "come unto me all ye that are weary and heavy laden, and I will give you rest." In the latter, I must endeavor to lay the foundation for hope, by different and deeper views of the evil of sin, the corruption of nature, the wickedness of the heart, and the holiness and justice of God.

Consider the case of the publican, who, our Lord said, went away justified. The view of his sin so deeply affected him, that he durst not presume to lift up his eyes unto heaven; grief and a contrite spirit caused him to smite upon his breast; and his short but comprehensive ejaculation was, "God be merciful to me a sinner!" The Searcher of hearts saw the motive, and did not despise the aspirations of a broken heart;—he pardoned and accepted him. Let me not be mistaken, as if I would slight the cries of a sinner for forgiveness,—far from it; but I would endeavor to discover whether a right view of the nature of sin, and grief on account of it,—or a mere dread of death and judgment excited the prayer. Whether it was the language of the returning prodigal, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son;" or the forced exclamations of an overtaken criminal: and I would suit my conversation accordingly.

Let me then call upon your readers to mark well, that not "forgiveness" merely, but a "fitness" for the society of angels and the spirits of just men made perfect, must be attained, before they can hope to unite with that blessed company. Without holiness no man shall see the Lord. Now the very first step towards that "meetness," is a broken and contrite heart. To whom does our Lord promise rest, but to the "weary and heavy laden?" Be sure, therefore, that no prayers, however earnest, for forgiveness, spring from an acceptable source and a right state of mind, except such as are accompanied by an equal anxiety for an answer to another petition, "Create in me a *clean heart*, O God, and renew a right spirit within me:" and be thankful that He who, being exalted a Prince and a Saviour, to give repentance and remission of sins, has encouraged the truly penitent to flee to him, as their friend and mediator, has also said, "if ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him."—*Cottager's Monthly Vis.*

For the Churchman.

SYMPATHY.

We have not a High Priest who cannot be touched with the feeling of our infirmities—a merciful and faithful High Priest.
Heb. iv. 15; ii. 17.

The Physician of souls could not execute his office until he bore our griefs and carried our sorrows: by his stripes we are healed, in all our afflictions He was afflicted, (*really afflicted.*) So the parent that hopes to succeed in the discipline of his children, must *really feel* their errors, and the necessity of rebuking and punishing them, as an affliction to himself.

The Pastor, too, must really count and feel as his own, the faults and afflictions of his people, or he can be neither a merciful or faithful Priest.

How plainly true is it then, if these things be so, that the parent and the Pastor must have as indispensable requisites, patience, tenderness, and deep, ready Christian sympathy.

DEVOTIONAL.

TRAVELLING COMPANIONS.

In a late short ride to town, I found myself in society of a mixed character: some light and trifling, whilst others were serious; some were mute, others loquacious. The wind, the weather, and the news of the day, had their full share of attention. I recollected two observations which I had lately read, "We cannot in all cases choose our own company, but we may always choose our own conduct;" and, that "there is no company into which duty calls us, where we may not hope either to get good or to do good, if our minds are in a proper state, and our conduct is consistent." But, perhaps, if we mark the "time to be silent and the time to speak," we shall frequently find that, in some circumstances, the most likely way to get good is by silent reflection and observation; and the most likely way to do good is by a consistent example. This morning I felt disposed to think myself placed exactly in these circumstances, and therefore indulged in silent reflection on a subject which was before my eyes.

We are of mixed character, and so is the world through which we are passing. In most nations, cities, towns, villages, and families, there is a mixture of character,—not only as to outward circumstances, but also as to moral and Christian virtue. There are tares among the wheat, and sheep among the goats; such is likely to be the case while the world stands. But what am I? And in what respect do I differ from others? And to what shall the difference be ascribed?

We are of mixed character, but this was not a matter of choice with me, but of necessity. In choosing a partner for life, we should not be unequally yoked; for how "can two walk together except they are agreed?" In selecting intimate companions and associates, a good man will go to his own company; for "what is the chaff to the wheat?" In attaching ourselves to any society, we should look for those with whom we can be "of one heart and of one soul;" for it is "good and pleasant for brethren to dwell together in unity:" but in the business of life we must often mingle with society as it is, or "go out of the world."

We are of mixed character, therefore it becomes me to set a double guard over all my words and all my conduct. I am known,—I am observed, and those around me will form their opinion of my religion by my conduct. My creed may be sound, and my experience good, but of this they may be improper judges. Conduct is a book which all observers can read, and they will read it without asking our permission.

We are of mixed character, but we are all fast travelling together; we shall soon reach our journey's end;—"whate'er we do, where'er we be, we're travelling to the grave." Eternal happiness or misery is just before us, to which every moment brings us nearer, and "yet how unconcerned we go!" If I am travelling the road to heaven, I need not regret my rapid progress through the wilderness, for

"Moments of sin, and months of wo,
Ye cannot fly too fast!"

But all travellers in the "downward road" have the greatest cause for alarm: their joys are wasting, and their sorrows approaching; their short day will soon be closed in eternal night, and the intoxicating pleasures of sin be exchanged for "weeping, and wailing, and gnashing of teeth."

We are of mixed character, but we shall soon be separated, because our journey is nearly at an end. When the short journey of life shall close, "he that is filthy will be filthy still, and he that is holy will be holy still," but they shall no longer dwell together. The "day of decision" will be the day of separation; and "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." There will be no mixture of character in heaven to mar the pleasure or interrupt the communion of the faithful; nor will there be any mixture of character in hell to administer the least relief to those who endure its torments. Let me bear this constantly in mind; and as I wish to enjoy the blessed end, may I be careful to choose the good way.

"If I have never yet begun
To tread the sacred road,
Oh, teach my wand'ring feet the way
To Zion's blest abode.

My care, my hope, my first request,
Are all comprised in this,—
To follow where thy saints have led,
And then partake their bliss."
Common Scenes.

TAYLOR'S HOLY LIVING.

Advertisement to the Hartford edition.

An Advertisement, designed to recommend the following treatise of an author, who has for nearly two centuries been the delight of the pious in every communion, must be regarded as quite a superfluous work. So extensively has it been read and admired, that no testimonials can add to its celebrity; and in giving another edition to the Ameircan public, the publishers feel persuaded that they are sending forth a treasure of religious wisdom, which will continue to be perused with avidity and delight, as long as devotion shall be regarded as the highest employment of man.

It argues favorably for the taste of the present age, that the works of the distinguished divines of the seventeenth century are emerging from their obscurity, and taking that high stand in the popular estimation, to which they are so justly entitled. In the writings of such men as Hooker, Hall, Andrews, Taylor, Barrow, Beveridge and Sanderson, we see a union of some of the most admirable qualifications of a religious teacher. They prepared themselves for the exercise of their sacred functions by laborious study, by profound erudition in the divine oracles, and by unwearied prayer. Being thus *thoroughly furnished* for their work, they brought the whole store of their vast acquisitions, and consecrated them unreservedly to the cause of religion and the Church. Though the tempest of persecution, and intolerance, which raged during the prevalence of the commonwealth, fell upon them with unmitigated severity, they bore it with a forbearance and evenness of temper, of which the history of ecclesiastical oppression affords few examples. Being called to encounter popery on the one hand, and sectarianism on the other, and obliged to yield to the ascendency of the latter, they *took joyfully the spoiling of their goods*, and still continued to maintain what they believed to be the cause of primitive truth and order, with a temperance of language, and a spirit of meekness and love, which do the highest honor to their memories. Many of them lived, indeed, to see the inutility of theological warfare; and were glad to seek repose from the toil of disputation in the study and teaching of those religious truths and practical duties, in which all men are alike interested. That this became the predominant feeling in the mind of our author, is evident from the following paragraph, composed in his happiest manner: "I shall not be ashamed to say that I am weary and toiled with rowing up and down in the seas of questions, which the interests of Christendom have commenced, and in many propositions of which I am heartily persuaded, I am not certain that I am not deceived; and I find that men are most confident of articles that they can so little prove, that they never made questions of them; but I am most certain that by living in the religion and the fear of God, in obedience to the king, in the charities and duties of communion of my spiritual guides, in justice and love with all the world, in their several proportions, I shall not fail of that end which is perfective of human nature and which will never be obtained by disputing."

The intellectual endowments of Bishop Taylor were of a very high order; but the qualities in which he shone most conspicuous were, an uncommon richness and fertility of invention, an exuberance of fancy, and an unbounded command of harmonious language. No prose writer can be mentioned, with the exception perhaps of Milton, in whom the powers of a splendid imagination are more conspicuous, or whose periods fill the ear with a more delightful harmony. To a mind like his, composition must have been rather a pastime than a labor. Illustrations the most apt and expressive, and imagery which constitutes the very essence of poetry, clustered around his pen, and justify the appellation by which he is so familiarly known—"the Shakspeare of divinity."

As his industry is abundantly testified by the number and nature of the works he left behind, so was his learning extensive and accurate. It is difficult to conceive how, amidst the vicissitudes and privations he experienced in the early part of his life—now teaching a school for a livelihood in an obscure parish in Wales, sometimes in prison, and destitute of books, he should, under all these disadvantages, have written so many treatises replete with learning, sound judgment, and genius.

But that which constitutes the principal charm of this favorite author is the strain of deep, simple, unaffected piety, which appears in every page of his devotional works, and which will never cease to recommend them to the Christain reader. He wrote like one *whose conversation is in heaven*, and who had derived from the celestial intercourse the sweetness, the fervid love, the ethereal piety which were enthroned in his heart. His mind was eminently spiritual and devotional; and his fervid imagination threw a light and a glory around his hours of communion with God, which remind us of the orisons of the prophets and saints of holy writ. The rules of holy living which he proposed to others, he observed himself. He had learned, amid scenes of poverty and oppression, the divine art of suffering with patience; he wrote experimentally, and hence the extensive popularity of his devotional and practical works, and the profit which has attended their perusal.

In the following tribute to the memory of this great man, though some allowance is doubtless to be made for the warm admiration with which he was regarded by his encomiast, yet it is not too much to say that the Church of England, fertile as she has been in great names, has produced but *one* divine, to whom the description can, with equal justness, be applied. "This great prelate had the humor of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a school-master, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, the piety of a saint; he had devotion enough for a cloister, and wit enough for a college of virtuosi; and had his parts and endowments been parcelled out among his poor clergy that he left behind him, it would perhaps have made one of the best dioceses in the world."

The treatise, of which a new edition is now offered to the public, is the one by which he is best known to the present age. While his polemical works are consulted only by the scholar, and his sermons less read than they deserve to be, his Holy Living still continues to be the closet companion of such as humbly aspire to tread in the footpaths of their Divine Master.

Hartford, August, 1831.

SELECT PASSAGES.

The martyr Tiburtius to his Judges.

Bind me to racks and wheels, condemn me, banish me, load me with chains, burn me, tear me, omit no kind of torment. If you banish me, the smallest corner of the earth shall be as the whole world, because I shall find my God there. If you kill me, by the same act you will give me the happy liberty I sigh after, and deliver me from a prison on earth, to reign in heaven. If you condemn me to the fire, I have quenched other flames in resisting concupiscence. Ordain what torment you please, it shall not trouble me, since my heart is filled with love, to suffer and desire it.

PRAYER.

Although prayer be so spiritual and heavenly a duty, yet we are not to neglect the duties of our particular calling, only that we may have the more time for prayer; God hath divided out the work, and hath given unto every thing its season, in which alone it is beautiful. Prayer makes melody in God's ears, then only when it is well timed. When we justle out one duty by another, besides the sinful omission of what we should perform, that which we do, becomes unacceptable, because unseasonable; neither can we hope *that* prayer will prevail with God, that appears before him guilty of the death and murder (if I may so phrase it) of other duties.—*Bishop Hopkins.*

THE NEW-YORK

PROTESTANT EPISCOPAL PRESS,

WAS INSTITUTED IN 1828.

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Family Prayer-Book—Bishop Brownell's Edition of the Common Prayer, with Notes.

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